

MOODY BIBLE INSTITUTE MONTHLY

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Above the Country Flies the Flag

By REV. W. LOMAX CHILDRESS, Cumberland, Md.

Above the country flies the flag,
The symbol of our hopes and fears;
Its field of white, the morning light
That dawned the yester years.

Its blue, the constancy of those
Whose purpose proved the strength of truth,
And guides today the nation's way
As in the country's youth.

Its red, the blood of those who died
For freedom's sake and for the free,
That time might hold its wealth untold,
The boon of liberty.

In it the spirits of the just
Have put the courage of the right;
And it will fly till time shall die
Against the morning light.

No stain has rested on its folds,
No cloud has dimmed its shining stars;
The tyrant's chain was forged in vain,
It broke the prison bars.

Above the tumult still it flies,
And holds its people heart to heart,
In union bound where need is found,
To play a nation's part.

The flag of you, the flag of me,
It flies above the land and foam,
A banner bright to herald right,
The blessed flag of home.

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The "O. M. B."

State prohibition was adopted in Kansas in 1880. For some four years the battle against persistent law-violation was waged, with varying but increasing success. The better enforced the law the more popular it grew, until sentiment overwhelmingly favored it. Then came an era of lethargy. Liquor advocates grew increasingly bold, then defiant. Temperance conventions were slimly attended and prohibition leaders became discouraged. It seemed impossible to arouse the people to the imminent danger of the repeal of the law, notwithstanding the fact that the liquor men had formed themselves into an organization known as the "Order of the Mystic Brotherhood," into which they had gathered, as far as possible, all the forces of moral and civic darkness, and were spending thousands of dollars in a systematic propaganda to break down prohibition. They claimed a voting strength of 50,000, and in the estimation of the public were "making good." The state could fight successfully its outside enemies, even its open enemies within, but not so easily this cunning foe boring at its very vitals. The four statewide temperance organizations were all but in retreat. Leaders were failing to lead. These were the conditions that prevailed in 1895-96. Then, suddenly, a strange thing "happened."

A "PRAYER MOVEMENT" WAS FORMED. And soon the things which frantic appeals and human efforts had failed to accomplish, **GOD did.**

No one ever knew what became of the "O. M. B.;" within two years every vestige of the organization as such had completely disappeared. The tide began to turn, and within a few years not a state in the Union or a community

on earth could show better results from prohibition. Kansas is still lied about, but it goes on its civic way, unconscious perhaps that the maintenance and popularity of its law is a monument to prevailing prayer.

But today another "O. M. B." has stealthily entrenched itself in forbidden territory and has grown to gigantic proportions—the "Order of the Modernist Brotherhood"—its chief doctrine "the universal brotherhood of man," without reference to spiritual regeneration through faith in the atoning merits of the blood of Christ. It is forcing its way everywhere. Its propaganda is insidious. It is opposed to every fundamental doctrine of evangelical religion. It boasts its growing power. Before it denominations are capitulating and leaders are quailing. In its presence even the Church itself, apart from God, is utterly helpless.

AH, BUT GOD STILL LIVES, AND PRAYER STILL AVAILS.

If evangelical leaders will lead, tens of thousands of evangelical people are ready to follow. If they will not lead (but they will), the people themselves will cry unto God until He raises up new leaders. The great heart of the Church is true to its living Head. Surely the day is not far distant when God will hear the **SIMULTANEOUS SUPPLICATION** of His interceding children from one end of the globe to the other. **And the God who hears is the God who answers.**

Nothing will so effectually stem the tide of world-wide Modernism as a thorough-going, heaven-sent Church-wide revival. **"The effectual, fervent prayer of a righteous man AVAILETH MUCH"** (James 5:16).

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Moody Bible Monthly

JULY, 1923

EDITORIAL NOTES

FOR THE FOURTH OF JULY

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in

Matthew 22:16-21 truth, neither carest thou for any man: for thou regardest not the person of men.

Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites?

Shew me the tribute money. And they brought unto him a penny.

Then he saith unto them, Whose is this image and superscription?

They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

* * *

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Romans 13:1-10 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works but to evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man any thing but to love one another, for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly com-

prehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

* * *

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

Honour all men. Love the brotherhood. Fear God. Honour the king.

* * *

There was a gathering of revolutionary radicals in Michigan less than a year ago which is still, we believe, the subject of judicial inquiry. Less

Red Propaganda than six months ago, the popular house of the Wisconsin legislature passed a bill abolishing the National Guard, and less than three months ago the Women's International League for Peace and Freedom waited upon Secretary Hughes, as stated in the fore-going editorial, to demand the recognition of the Soviet authorities at Moscow.

The *Chicago Tribune* believes that this community of "ideals" is manipulated and directed from a common center of Red propaganda, and we agree with it. This propaganda is working to destroy American morale, and to make it impossible for us to resist attack from without or revolt from within. Well-to-do people are mixed up in it, lots of church members are under its spell, church leaders of national fame are, wittingly or unwittingly, encouraging it by voice and pen, nevertheless it is an enemy of the peace it pretends to seek, and all of us should be on our guard against it as a public mischief. Modernistic preaching, let us add, is its strong ally, and Christians who believe in the Bible and the God of the Bible need particularly to be awake.

* * *

Whom, or what, are we to believe in these days? Was there ever such propaganda going on in the history of the world as now? And what camouflaged names are being used, and what lies are being told! We feel

Dangerous Propaganda

stirred thus by a letter of warning recently sent out by the American Defense Association, declaring that the National Council for Prevention of War, and the Women's International League for Peace and Freedom, are working directly along lines laid down by the Soviet government of Moscow to bring about armed revolution and overthrow of existing organized governments.

The letter does not charge that all the members of these pacifist organizations are disloyal and know what they are doing, but that the leaders certainly are. It also charges, and we call our readers' particular attention to this point, that it is part of their scheme to change their names frequently. The National Council, for example, has had three names in as many years.

As to the Women's League, its publications show that it is definitely linked with the Communist movement, and goes so far as to endeavor to pledge the women of this country to refuse to nurse wounded soldiers.

Let us be on our guard, and do what we may to put others on their guard against these insidious assaults on our civil and religious liberty.

* * *

"It is worthy of note that those who seek to break down and destroy the life of the church, seek also to destroy the institutions of marriage and the family."

The Family at Stake The above is quoted from an address of Bishop Manning, of New York, on "The Peril of Easy Divorces to Our Life as a Nation. No doubt he had in mind Rector Percy Stickney Grant, towards whom he has been very tolerant, too tolerant some would say, but which gives his words all the greater force. He is right in saying as he does further on, that the institution of the family based on monogamic marriages is the supreme possession that man has won through all the ages of his moral and spiritual progress, and yet as a nation we are traveling on a course which is under-mining and sapping the life of this institution. The proportion of divorces to marriages has reached the appalling figure in this country of one to eight, and in some of our states one divorce for every two or three marriages.

The ease with which divorce is secured by the rich has now been increased by facilities afforded in Paris, the Bishop pointed out. And no matter how scandalous the circumstances, some minister

of religion seems to be found willing to perform the ceremony of re-marriage. If marriage may be ended by any passing quarrel, if husband and wife are united only by mutual consent while things go happily, then the provision of monogamy is abandoned and the system of free love has been substituted for holy marriage.

It is indeed time, as the Bishop stated, for all the churches and religious organizations to act together, Catholic, Protestant and Jewish, for the preservation of the home. But such acting together means, among other things, that the church must frown upon the teaching of modernism in its pulpits, and the state must forbid the teaching of materialistic evolution in its schools. There are the things which are weakening faith in a personal God whose voice of authority is heard in the Bible, and when men and women feel free to ignore or deny Him, law and order are gone, and with them all that makes up our Christian civilization.

* * *

Years ago a Massachusetts philanthropist declared that our universities were turning out "educated demons."

The remark was shocking, but **College Murders** further thought and observation on the subject tempered a second shock of the same nature when the wife of an influential pastor in a university town was quoted in the press as saying that she would as soon send her son to hell as to that particular university.

These remarks are brought to mind again by the awful results of hazing in Northwestern University during the last two years. But we are not of those who hold the University authorities entirely to blame for it. It is easy to say let them stop hazing, but it is not so easy to do, since it is a part of the educational system of the period, and the student enters the university with the savagery already in his heart. It was born in him to begin with, and has been fostered and encouraged in the schools of lower grade. Nor is it limited to the one sex, but almost any day we may hear of murder under similar circumstances among the co-eds.

Only a thoroughly aroused public sentiment among educated people can put a stop to this brutality, people who have gone through the system and know what it is. And the place for this sentiment to begin to express itself is in the home and on the part of mothers and fathers. It seems to us that parents are more to blame for this state of things than any others. What has become of the old-fashioned authority of father and mother? What about home example in these days? What are the topics most commonly discussed in the family circle? And what is the literature it encourages? The family altar is gone, the blessing at meals is gone, the sacredness of the Lord's Day is gone, the modesty of daughters is gone; what is to prevent the boys from savagery?

The new Commissioner of Public Works of this city, a professedly Christian man, has granted permission for Sunday dancing on the Municipal Pier on the ground that the public has as much

right to dance on Sunday as he has to play golf. He seems to have assumed that as a Christian man he has a right to play golf on that day, and there are many other Christian fathers and mothers who take the same view. Here we reach a source of the trouble in university life.

But back of the home, responsibility for present conditions may be placed very largely upon the church, since a naturalistic religion under the name of liberalism has taken all the authority out of the Bible. God is not feared as He used to be. The Ten Commandments have no weight in the preaching of these days. Conviction of sin is not heard of, there is no hell, and no need for a divine Saviour and a sacrificial atonement. Every day in every way the world is growing better and better. Such being the philosophy that is dinned into the ears of the people who go to church, how could they be much different from what they are?

Of course the evolutionary doctrine taught in our university classrooms has its share in it all, but the university authorities seem powerless to combat it.

What do we need? What is the remedy? As the *Chicago Tribune* said about the Herrin massacres, law cannot reach such darkness and the only hope is in a patient missionary work. But a missionary work without the power of God upon it is also fruitless. What the church and the home and the nation need is God, who must in His mercy pour out His Holy Spirit upon us and shake things to the foundation. He must make us "horribly afraid" as the prophet says. He must show us our folly in forsaking Him, the Fountain of living waters, to hew out for ourselves cisterns, broken cisterns, that can hold no water. To what better use could we put our Fourth of July holiday than to assemble in our various places of worship and call upon Him to hear us!

* * *

A summer school for pastors has just been brought to a close in Columbus, O., which was held under the auspices of the Ohio Council of Churches and the Ohio State University. A feature of the program in which we were specially interested was a course in the psychology of salesmanship applied to evangelism, conducted by a professor of salesmanship of Syracuse University.

The secretary of the Council of Churches spoke of the course as "something entirely new in church work," adding that in his judgment, one of the fundamental weaknesses of the church is the lack of emphasis on the principles of salesmanship in winning people to the church and to Christ. He thought the time had come to lay less emphasis on the wholesale, and more on the retail, method of winning the different types of people in each community. "If you are going to get them to understand the gospel," said he, "you must present it to them in the way in which they will best understand it."

The course included such subjects as "The Kind of Psychology a Preacher Should Know," "The Psychological Basis of Appeal," "How to Catch the Attention of the Prospect," and "How to Secure Decision and Get Action."

We were interested in it first because it seems to be a reaction from the trend towards social service which neglects the spiritual need of the individual for the physical well-being of the group. But, secondly, because under another name it has been a leading feature of instruction in the Moody Bible Institute since its inception thirty-seven years ago. D. L. Moody, who was a successful salesman on the road before he became an evangelist, made his inquiry meetings unique by the system of personal work he introduced, individuals dealing with individuals. And when he founded the Institute he insisted that its Practical Work Course, as it has come to be called, should be placed on a par with its Bible Course. In his mind it was not enough that a pastor should know the Bible and human nature except as he also knew how to apply the teaching of the Bible to the different spiritual needs of the people to whom he ministered, especially in winning them to Christ.

Doctor Torrey, the first superintendent of the Institute, a master-teacher and a zealous soul-winner, laid a foundation for a course in personal work, or how to bring men to Christ, which, with but little addition, is still used in the Institute, and is the guide of the students as they put their classwork into operation every day, in the streets, the jails, the hospitals, the missions, the shops, and the factories of this great city, and also, like Paul, from house to house.

The students are taught how to meet and deal with different classes of individuals, such as out and out infidels, others who are misled by false teaching, Christians who need spiritual help in their life problems, and unbelievers who, for one reason or another, are hindered in the acceptance and confession of Christ.

It is one of the characteristics of men and women thus trained that they experience freedom in approaching others on the question of salvation, and that they have unusual success and blessing in soul-winning. Of course, without the endowment of the Holy Spirit psychology is without avail, for soul-winning is supernatural; but given the touch of God the man with gracious tact who can approach and help another on the subject of his deepest and eternal need possesses that which angels might envy.

* * *

We are writing this as the daily press is bringing us the news of events in the Northern Baptist Convention at Atlantic City, and the General Assembly of the Presbyterian church at Indianapolis.

The Church Awake The friends of Christ and His truth are showing courage and ability in both gatherings, and we trust the outcome of their efforts will hearten the rank and file of His disciples everywhere.

It is a matter of regret that the Moody Bible Institute Monthly

Assembly could not have made a more definite disclaimer against materialistic evolution than it did, but its stand on the Fosdick situation was all that could be desired under the circumstances. It looks to an outsider, however, as if the present victory were only that of a skirmish compared with what may be expected in the Assembly next year, when the action of the New York Presbytery is reported.

Let the people of God be not dismayed because of all these things. They are signs of spiritual life and evidences of loyalty to Christ. And they are not unusual, but have marked the course of the gospel of grace from apostolic times. Only let our conduct towards one another be as it becometh that gospel. Let us avoid hard speeches and hard names, let us keep near to God in prayer, let us continually feed the springs of our inner being with the water of life, and the whole church will be blessed by the controversy and believers will be the more added to the Lord.

* * *

We call particular attention to this advertisement on another page. We fully believe in what it says about the results of prayer in civic

The "O.M.B." affairs, and we could duplicate the illustration it gives.

If God thus hears His people when they cry on behalf of the state,

will He not hear when they cry on behalf of the church which He purchased with His own blood?

Already is God raising up new leaders in the church who, in the face of much abuse, falsehood and misrepresentation of motives, are marching right long with hosts of devoted followers. A revival is springing up in many places, but it lacks something yet, namely, deep conviction of sin and a real anxiety to save souls. Let us pray for that.

* * *

The president of this college which is located in Houghton, Alleghany County New, York, has asked us to call attention to it, which, after learning its

Houghton College attitude towards the Bible, we feel at liberty to do.

It started as an academy some thirty years ago, but has received a college charter during the present year. This charter, however, has not come to the college as an untried school, inasmuch as for years her students have been received with advanced standing at Cornell University, the University of Michigan, and corresponding institutions, and some of them are now on university faculties.

It is the plan of the college to keep the expenses so low that boys and girls of families with small incomes may have an opportunity for a college education.

The president writes that they accept the Bible as a plenary inspired revelation of God, and neither teach nor accept the evolutionary hypothesis. He mentions, however, that the teaching staff of the college believe and teach "entire sanctification as a second definite work of grace subsequent to regeneration, wrought by the Holy Spirit in the application of the blood, cleansing the heart from carnality and filling the entire being with Himself."

We do not entirely subscribe to this, in which we think we express the judgment of the great majority of our readers, but we have not thought that it ought to prevent our making mention of the college. It may be that the error, as we regard it, is not so serious as the language would seem to imply, but we will leave our readers to judge.

* * *

Rev. William Robertson Nicoll, D.D., LL.D., founded the *British Weekly* and continued its editor until his death May 4. His paper

Sir William Robertson Nicoll Dies was very influential among Nonconformists and mediated between the conservatives and

modernists. A special memorial edition was issued May 10, containing many tributes of appreciation from distinguished clergymen, statesmen, educators, editors and other leaders of the present day.

The Perfect Servant Revealed in the Prophecy of Isaiah

By Miss Homera Homer-Dixon, Niagara Falls, Ont.

THE perfect God must by rights have a perfect servant. Yet every saint in the Bible history was sin-stained, and "his angels he charged with folly." Therefore God Himself—seeing that His will can never be done with the exquisite perfection it deserves unless He does it Himself, became His own servant! "I am God, and there is none like me . . . My counsel shall stand, and I will do all my pleasure," for "the pleasure of the Lord shall prosper in his hand" (Isa. 46:9,10; 53:10).

So Christ came down to earth and it is written that He "took upon himself the form of a servant . . . and became obedient unto death" (Phil. 2:7,8). Obedience was something which God had never before done. Speaking reverently, obedience was a new experience for the Almighty; hitherto the Father and the Son had been so intimately united that their wills had been one, but the dark night came when the blessed Son—prostrate under the olive trees of Gethsemane—cried out, "Not my will, but thine be done!"

And so we read that "though he were a Son, yet learned he obedience by the things which he suffered" (Luke 22:42; Heb. 6:8). And how perfectly He mastered His lesson!

For the sake of His bride He came down to where she lay in sin and distress, and became one of her race; and for her

sake through all eternity He will be very man of very man, leaving His Father and His Father's level to cleave unto His bride (Gen. 2:24), and thus being subject unto the Father forevermore (1 Cor. 15:28). The Prince for love became a bondman, and forever in the glory will bear the dear scars of the thralldom of death.

In Isaiah, says Dr. Scofield, there are three servants of God mentioned—David, the nation of Israel, and the Messiah. It is well to keep these distinctions clearly in mind when reading, for Isaiah has much to say of the last two servants, and frequently presents to us the Servant Christ at work restoring the servant nation.

The fortieth chapter of Isaiah opens a new division of the book, and from there till the end of the fifty-third chapter it is largely a prophecy concerning the Servant Christ.

The Coming of the Perfect Servant

Chapter forty opens with the passage announcing the coming of the perfect Servant that is fittingly chosen of God to be the opening passage of the servant Gospel, Mark—for in Mark Christ is always seen as the Servant of God at work (compare Isa. 40:1-11 with Mark 1:1-3). There is the way prepared, and His work ready before Him; then Isaiah forty cries aloud,

"Behold your God!"

while Isaiah forty-two presents the same person with the words,

"Behold my servant!"

The God-Servant is an unknown thought outside the inspired pages, but within them He is often seen, divine yet lowly, toiling in obscurity yet adored by the watching hosts of heaven, apparently failing to achieve His object, yet in the end completing a work so magnificent that eternity alone can contain His praises.

The forty-second chapter of Isaiah should be read in this connection, for it is very deep and precious, and in it we can hear the Father's voice telling us His great joy, His pride, His heart-satisfaction with this wonderful Servant, saying, as it were,

"Behold Him! Just look at Him! Consider Him—how perfect He is, how meek, how wise, how tender, and how exquisitely obedient is this Servant of mine! And—hush—I would not tell the world, but cannot my people guess the wondrous secret of His identity? Who else but my own Beloved Son could be so ideal a servant? Consider each thing He does, how absolutely perfect it is!"

"Behold my Servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A

bruised reed shall he not break, and the smoking flax shall he not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law . . . Who is blind, but my servant? or deaf, as my messenger that I sent? Who is blind as He that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honourable" (Isa. 42:1-4, 19-21).

Blind and deaf to all temptations, the perfect Servant is seen moving onward to "make great" the law that has hitherto been minimized rather than magnified. For the first time the righteousness of a human being has been so perfect that the Holy One of Israel acknowledges that He is well pleased.

The Servant Nation Presented

The forty-third chapter of Isaiah presents the servant nation as well as the Servant Christ, and we find this suggested in the very first verse by the double call to "Jacob" and to "Israel."

This is not mere poetic repetition—it signifies that there are two distinct persons addressed. The ransomed nation of Israel is seen to have a certain likeness to Christ in that they, too, are blind and deaf as He was (42:8).

This chapter shows the gatherings of the remnant of Israel in the millennium, and also in the present time the sad lot of the unfaithful servant, given to the curse and reproaches.

The dual prophecy continues in the forty-fourth chapter where Israel and Jacob are both addressed; and just here let us notice a wonderful point illustrating the grace of our Lord Jesus Christ. He takes the name of Jacob and bears the sins, the curse, and the reproaches of the wicked servant; but the nation is called Israel, the prince with God, and has all the blessings that by right are Christ's; however these blessings are only hers when she is one with Christ in that day when "all Israel shall be saved."

"Yet now hear, O Jacob my servant; and Israel whom I have chosen . . . Fear not, O Jacob, my servant; and thou Jeshurun, whom I have chosen . . . Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant . . ."

Here is the double statement that two different people are His servants—characters so different that He must perforce speak to each one separately, for the nation never could be a servant in the same degree of perfection as Christ (Isa. 44:1,2,21).

The perfect Servant's work is next seen, in the succeeding chapters, as far as the end of the forty-eighth chapter. He handles the destinies of nations and delivers Israel from her enemies.

But in the forty-ninth chapter the glorious personality of the Servant is presented and we find ourselves at the beginning of His earthly life.

The Servant is to have a miraculous birth, in which God takes a particularly

important part (Isa. 7:14; 44:2,24; Heb. 10:5; Isa. 43:7; 44:21; 49:1,2). There is strong emphasis on the virgin birth, and the object is that the One thus born is to "be his servant, to bring Jacob again to him" (49:5).

But beyond this was the glorious duty of gathering in the Gentiles (49:6). Named of God, and called of God even before His birth, He answers, through the mouth of the Psalmist, long before His birth, "Lo, I come. . . I delight to do thy will, O my God."

And when in the Psalms He speaks of the pierced ear of the perfect servant, the Holy Spirit changes this in Hebrews to the prepared body (compare Ps. 40:6 with Heb. 10:5).

Piercing the Servant's Ear

We are all familiar with the beautiful old custom ordained by God, that when a servant's time was up and they could by rights go free, if they chose to remain with master, wife, and children, the master led them to the doorpost and pierced their ear with an awl, in token that they chose to remain by that door, within those posts, for their whole life time (Ex.21:2-6).

So when Christ contemplates leaving the position of servitude which He had voluntarily taken, He cries, as it were—"No! I love, I love my master, and I love my bride! If I go out free, I would be leaving my wife behind! No, I will stay forever as the Servant as well as the Son of God! So let my ears be pierced before I am born. Before ever Thou dost prepare my body, do Thou pierce my ears."

Following His wondrous birth are years of obscurity and preparation; "In the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me" (49:2).

After this comes the announcement of the Father's love, the Master's approval. Even in childhood He had been conscious that His duty was to "be about his Father's business," and when after the baptism the heavens are opened and the Father's voice proclaims that He is well-pleased in His Beloved Son, Christ does not take that proclamation as a mere cause of gratification; listen to His interpretation of it: "Thou art my servant, O Israel, in whom I will be glorified." To Christ, each gleam of glory was a fresh incentive to duty (49:3). It is a study of great blessing to read the Gospel of John with Christ's intensely eager obedience to the Father as a key thought. "I seek not my own will, but the will of the Father who sent me . . . the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. . . My meat is to do the will of him that sent me, and to finish his work. . . for I came down from heaven not to do my own will, but the will of him that sent me. . . I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: for the Father hath not left me alone; for I do always those things that please him . . . I must work the works of

him that sent me, while it is day; the night cometh, when no man can work." And the night did come at last, the black night of Calvary—but listen to His sunset prayer, just before the great evening sacrifice was offered, "I have glorified thee on the earth—as thou didst command me (compare John 17:4 with Isa. 49:3)—I have finished the work which thou gavest me to do . . . and now I come to thee." Then listen to His last great cry,

"It is finished."

Christ as the Servant does not make such a strong appeal to the carnal mind as Christ the King in glory, or the Royal Lover; but there is in the attitude of service to God a chastened beauty, a refined loveliness, and a glory of meekness that is especially dear to the heart of God, and winsome beyond words to the quiet soul that loves Him. His voluntary subjection, His wonderful obedience, and His divinely beautiful eagerness to fulfil the uttermost of His Father's will thrill the heart, when we contemplate it quietly.

The Perfect Servant a Sufferer

The suffering of the perfect Servant is suggested in Isaiah forty-ninth in a new light which we seldom realize.

There were of course many kinds which He bore, but in the fourth verse is the temptation to the very human sin of discouragement. A certain Christian worker was watching the ebb-tide of her service, and all seemed an utter failure; but oh! the fellowship of His sufferings was so sweet as this verse suddenly flashed before her in its comforting companionship—

"Then I said, I have laboured in vain, I have spent my strength for naught, and in vain."

Did you ever realize how painful must have been the temptation to our Lord to be discouraged? After that our temptations seem almost precious, for we know we have His full understanding, since He has passed this way.

And the perfect Servant finds victory just where we find it—in resting on God and His perfect understanding of our efforts and desires and attempts.

"Yet surely my judgment is with the Lord, and my work with my God." Yes, we leave it in His hands, as Christ did, when all His work seemed a total failure. We rest there, where Christ the perfect Servant rested.

Do not let us think for an instant that the perfectness of a servant is his successfulness; his perfection is his faithfulness. That is what the Father reminded His Servant of when He was in the dark of discouragement.

"Yes, I did form you to save Israel, but even if you do not succeed, yet you will be glorious in my eyes for your faithfulness unto death, and I will be your strength" (Isa. 49:5, reversed). "As the cold of snow in time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters" (Prov.25:13).

The work given to Christ was especially the salvation of the Jewish nation; and the Devil must have taunted Christ

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terribly, as He saw them turn against Him, their lawful King, their Immanuel! That poor nation is still so far from God, so madly unrepentant, that it seems as if Christ had failed; but no, Hallelujah! the day is not far distant when the spirit of supplications and grace will be poured out upon them and they will look upon Him whom they pierced, and crown Him Lord at last. He has not failed, although His success seems delayed.

"And now, saith the Lord, that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee" (Isa. 49:5-7).

The rest of the forty-ninth chapter deals mainly with the servant nation and its deliverance (because of the servant Christ, who beholds in the glorious future the delayed success of His labors).

The Dark Shadows

But the personal sorrows of Christ have been suggested, and now their shadows loom darker. He "whom man despiseth . . . whom the nation abhorreth" has a still more bitter cup to drink. "The Lord God hath given me the tongue of the learned. . . . The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting."

Taking the humblest position of learner at the feet of God, in the blessed morning watch, in the early hours, He was strong to be meek, and to take the humblest position before men, and to endure all their hatred and loathsome spite; the face before which angels and archangels bow was covered with the filthy expectoration of vile Roman soldiers, the lowest of the low. Oh! the depths of the love of Christ! Oh! the wonder of that perfect obedience which led Him so far down into the hideous mire of death! "The sorrows of death compassed me about, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about; the snares of death prevented me," it is written in one of "the servant Psalms" (Ps. 18: 4, 5; see title).

Christ has borne every curse for us and among them the curse of servitude, placed on a certain branch of the human race, for sin (Gen. 9:25). That curse found its full mark in Christ as He stooped to Calvary, not only Servant of love, but finally Servant also by reason of the curse of God. He took it all upon

Himself, and now every soul on earth may, by virtue of His death, go free from all domination of sin and the Devil and slavery.

How thoroughly Christ does His work! "He that committeth sin is the servant (slave) of sin," He said, and as He said it, He knew that the day was coming when He who knew no sin would be made sin for us, and becoming the slave of sin would be dragged down by an exultant Devil to receive to the full all the wages of sin! But that only lasted a little while, ere He rose triumphant, and the Devil is now vanquished forever.

The fifty-third chapter of Isaiah describes the sufferings of the Lord's Servant, and one feels that the chapter should begin at the thirteenth verse of the fifty-second chapter.

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred, more than any man, and his form more than the sons of men. He hath no form nor comeliness. He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; wounded for our transgressions, bruised for our iniquities, the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter. . . . He had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities."

In this passage briefly quoted, we behold the righteous Servant of Jehovah descending to the depths of sorrow and death because it was the pleasure of Him He served. We pause and wonder at the infinite renunciation of self involved in this obedience unto death. We are on holy ground, as we contemplate the mystery of the suffering Servant-God, in the profound majesty of self-surrender to the will of the Father-God.

The Servant Exalted

Jacob, the perfect Servant, is at last laid away in the tomb. But that is not the end. He arises in glory, and we behold him again, moving serenely as ever in the paths of obedience, yet paths of unspeakable exaltation.

Yet there is this difference—there is no reference to "my servant Jacob" after his death; every time there is a prophecy of what the perfect Servant does after His resurrection, He is called "my servant David." Jacob the sinful has forever been left in the tomb, and the Servant is now seen as King of the nation He has died to save.

The fifty-third of Isaiah ends the message of the Servant as found in that book. The remaining chapters deal with the glory of redeemed Israel, and with hidden and spiritual messages for the church. The only reference to the working Christ is in the sixty-first chapter where He announces His mission under the anointing of the Spirit, as quoted in the fourth of Luke. The servant nation is once referred to (Isa. 65:14), but in the main the thought of the servant has passed away in the rapture of redemption.

We find, indeed, in Isaiah many prophecies of the exaltation of the perfect Servant, which of course follows His death and resurrection (Isa. 42:4; 49:6,7; 52:13,15; 53:10-12), but we now look to see what Jeremiah and Ezekiel tell us of Him.

"Fear thou not, O my servant Jacob, and be not dismayed, O Israel; for, behold, I will save thee from afar off and thy seed from the land of their captivity; and Jacob shall return, and be in rest, and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord, for I am with thee" (Jer. 46:27, 28).

This message has a double interpretation, like the passages in Isaiah which refer to the Servant Christ and the servant nation. This is a true prophecy of the Jewish people, which may be fulfilled in our generation, God grant it! and it is also a word of comfort to Him who as the servant Jacob was going down into death, into the land afar off "behind God's back," bearing our sins away as the scapegoat bore the sins of Israel, into the land not inhabited. In sublime faith the perfect Servant laid down His life because it was the Father's will (John 10:18), and taking the name of Jacob upon Him signifies that He takes the nature of Jacob also, being made sin for us and all "Jacobs." And His faithful discharge of duty even unto death receives its reward, "I will save thee from afar off," even from the land of oblivion where He bore our sins. "As far as the east is from the west, so far hath he removed our transgressions from us," and so far did the blessed Christ take them (Ps. 103:12). "Behold the Lamb of God who taketh away (not "sendeth away") the sin of the world" (John 1:29).

Then in regard to His children, "He shall see of the travail of his soul and shall be satisfied," and God promised Him that He would save them "from the land of their captivity" where Satan had held us in bondage (Rom. 6:14, 16-22). "And Jacob shall return" from death, yes, and He shall return to this earth also, and be in rest—"He will rest in his love" (Zeph. 3:17), in that resurrection-rest which we are privileged to share spiritually now, and dispensationally in the future, when God ceases from His labor of salvation on the Sabbath of the ages.

Two Adams, Two Jacobs and Two Davids

Just as there are the two Adams (the literal and human, also the divine

Adam) so there are the two Jacobs (the literal man and the divine one who took his name and nature and finally his sin), and there are also the two "servant Davids" (the literal man, and the great King divine). In humiliation and obedience Christ is called "my servant Jacob," for Jacob was an exile from his father's home. In Isaiah the servant Jacob is seen working, suffering, dying, for the sake of His "Rachel," and in obedience to His Master, the Father of His bride.

But finally, in Ezekiel we behold the perfect Servant now named by the name of the great Psalmist and King, "the man after God's own heart." Neither Jacob nor David could ever be perfect types of Christ, but by looking at Him from every view point and enriching our mental picture of Him by adding to it every type that we can, we gain much, and realize more and more

of His wonderfully many-sided glory. At last we behold the days of exaltation and glory, and we see the Father rewarding the faithful Servant by dominion over the nation He has saved at such a fearful cost.

We may ask why Christ as the perfect Servant has so much to do with Israel, in this particular study. The answer is, first, that we are largely limited to the Old Testament in considering Christ as Servant, and there the Church is not seen clearly, for she is "the mystery which was hid from ages and generations." Also, Christ to the church is Lord, Master, Bridegroom, and while we know He is the perfect Servant, and we glory in His wonderful obedience, yet His work was for Israel as Servant of Jehovah redeeming a nation, and we as the church are only grafted into God's plan with the failure of the Jews to accept their King. And we do not see Christ's

failure, as perfect Servant; God rather points us on to behold His success in finally redeeming the nation that He set out to redeem.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd . . . and shall lead them unto living fountains of waters . . . in green pastures . . . And I the Lord will be their God, and my servant David will be a Prince among them; I the Lord have spoken it. . . . He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end (Ezek. 34:23,24; Rev. 7:17; Ps. 23; Luke 1:32,33).

Amen. Even so, come Lord Jesus.

Irrefutable Proof of Christ's Resurrection*

By Rev. W. Schwind, L. C. M., London, England.

THE most valuable evidence in any case is that which is supplied by inference. Not appearing on the surface, unintentional and undesigned, it all the more compels conviction and demands acceptance.

The resurrection of the Lord Jesus is abundantly proved by evidence of this nature, happily available to every reader of the first five books of the New Testament; indeed, the book of Acts alone contains all that is needful to convince and satisfy the candid mind.

The disciples, chosen by the Lord, not for their wit, but for their simplicity and sincerity, failed to appreciate His oft-repeated words, "After three days I will rise again," but the chief priests had made a note of it, and determined to prevent such a catastrophe by placing a guard of sixty Roman soldiers to watch the tomb.

Dismayed and enraged by failure in this case, they next sought by means of cash and cruelty to cover up the truth and crush into silence those who persisted in proclaiming it.

Why the Rage?

It is natural to ask, Why this rage and fierce determination to overwhelm a handful of illiterate men?

The reason is not far to seek. The resurrection damaged the reputation of the rulers and would humble and discredit them before the people.

The Sadducees said, "There is no resurrection of the dead," but the simple testimony of an illiterate fisherman in one day convinced thousands that such a doctrine is a lie. Further, the declaration of His resurrection was an implied indictment of a terrible crime against the high priest and his fellows. Whether or not the words of Peter (Acts 2:23) were reported to him, his own angry denunciation of the apostle shows that the high priest recognized and felt keenly the inference that must be drawn from the resurrection of the crucified Christ,

*This article was inadvertently omitted from our Easter (March) issue.

"Behold, ye have filled Jerusalem with your doctrine and intend to bring this man's blood upon us" (Acts 5:28).

To be guilty of the blood of the Messiah would, in the eyes of the people, be an unpardonable crime against the nation, and a sin of inconceivable magnitude against God: the rulers would forever stand discredited, and the anger of the people might lead to most serious consequences.

A glimpse of what those consequences might be is gained from Acts 5:26. When about to arrest Peter and John, the captain of the temple "feared lest he and his officers should have been stoned" by the angry onlookers.

Were His Enemies Convinced?

Now is it not evident that the chief priests had no doubt about the Lord's resurrection? Apart from the forebodings of a guilty conscience and the remembrance of His prophecy, there was the empty tomb and the testimony of the men who had seen Him come forth, but were unable to move a finger against Him.

This witness of sixty unprejudiced Roman soldiers was indisputable and had a confirmation in the earthquake which, occurring at the moment of the resurrection, had shaken the whole city.

Again is it not certain that the least doubt on their part would have led them to adopt a different method of securing their ends? The punishment of the unfaithful guards, the arrest of the daring body snatchers, and the recovery of the stolen corpse, would certainly have been demanded and secured.

These haughty priests, at all times so difficult to rule, would not quietly sit under the stigma of a galling and terrible accusation brought against them by the contemptible Galileans.

Is it not also a remarkable fact that Peter and John were imprisoned and

beaten, not to extort from them a confession of guilt, but to crush them into silence; not to wring a secret from them, but to effectually hush their joyful testimony?

Easy to Discover a Fraud

Fraud in this matter could be easily discovered and exposed. It could not be possible to keep such a secret for any length of time. There being nothing to gain and everything to lose, even to life itself, some one would surely ere long break their guilty silence and end their troubles by an open confession: or, another Judas, willing to earn a few pieces of silver, would strike a bargain and lead the authorities straight to the hiding place of the body.

What a joyful hour that would have been for the priests! With light hearts and clear consciences, they would speedily secure the corpse, expose the fraud, put the disciples to rout, and silence forever the lying testimony by which these deceivers had disgraced themselves and brought dishonor to their late master who had said, "The truth shall make you free."

But not so did it turn out. There was nothing to hide, nothing to confess but the truth. If, under excessive torture Peter could have been led to recant and deny the resurrection, yet he could not have revealed a hiding place which had no existence in fact.

A Few Questions to Answer

The more one considers the plain facts, the more gripping and compelling is the conviction that Peter spoke the truth when he said, "This Jesus hath God raised up, whereof we all (120 men and women) are witnesses" (Acts 2:32).

I should like to ask some questions.

Is it possible that any person of sane, honest mind can accept as facts the following suggestions?

1. That with nothing to gain and no purpose to serve, Peter, who terror-

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stricken had declared with an oath, "I know not the man," yet three nights later, with the moon at the full, and in the presence of a Roman guard of sixty soldiers, raided the tomb and carried off the body of Christ?

2. That "good luck" favoring him sent the soldiers into a slumber from which they did not awaken until too late?

3. That the guard favored the plans and shielded the disciples by inventing the story of the resurrection?

4. That the enraged priests, not believing their story, breathed never a word against them, but reserved all their

wrath for the disciples who had defied Caesar and his men?

5. That, believing the body to be stolen and knowing that their reputation was being seriously damaged by the spreading of a lie, the priests nevertheless made no attempt to expose the lie?

6. That while it would have been a simple matter to recover the body and to explode the fraud, no such attempt was made?

7. That Peter, with a lie on his conscience which was causing trouble and suffering to multitudes of his brethren and their families, could write them two letters filled with such sentiments as

these: "He that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile . . . the face of the Lord is against them that do evil" (1 Pet. 3:10-12)?

8. That Peter persisted in the lie hatched by himself which brought gain to no one but branded him an impostor, and willingly bore stripes, imprisonment, and the agonies of crucifixion, crowning his infamy by dying with sealed lips?

Many such questions will occur to others, and every time the answer must be—*Impossible*.

Man Immortal—An Appeal to Revelation and to History

By Rev. B. A. Disney, Chattanooga, Tenn.

AN ARTICLE appeared in *The Homiletic Review*, some time ago, in which the writer takes the position that man has not a soul distinct and separable from the body, and that he has not, and never had, an immortal nature. This is so dishonoring to God, so debasing to man, and so absolutely false that it should not go unchallenged.

I

Our Appeal to Revelation

Man was "created in the image of God" (Gen. 1:26, 27). But "God is a Spirit" (John 4:24), therefore, immaterial (Luke 24:39); "invisible" (Col. 1:15; Heb. 11:27), and "incorruptible" (Rom. 1:23), therefore "immortal" (1 Tim. 1:17).

If God is a material being, He has a material face, hands, feet, (Ruth 2:12; Ps. 91:4; Mal. 4:2), which is of course ridiculous and wicked. But man was "created in the image of God" and is therefore a spiritual being; He belongs to that order. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding" (Job. 32:8).

God is a pure, holy, rational, conscious, perfect Being, in which image, also, man was created. And God is "the living God," so that man was created a *living*, not a *dying*, soul.

But death and corruption are in the world. How came they here? "By man came death . . . in Adam all die" (1 Cor. 15:21, 22). "By one man's offense death reigned by one . . . By one man's disobedience many were made sinners" (Rom. 5:17, 18).

Then what is the conclusion? Namely: *had man never sinned, he never would have died*, and was therefore created *immortal*.

Law and Its Penalty

But man was created a subject of government, and government cannot be without law, and law is worthless without penalty, and penalty amounts to nothing if it be not enforced. The law given to Adam reads thus: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou mayest not eat of it: for in the day thou eatest thereof, thou shalt surely die" (Gen. 2:16, 17).

Adam transgressed this law and *died*—"in the day" he consented to eat of the forbidden fruit. But it is evident his body did not die that day, for he, that is, his body, lived "nine hundred and thirty years" after that day (Gen. 5:5). His body could not sin, it was of itself only unthinking, helpless clay, only "the house" in which he dwelt, his "tabernacle," his "home." But in the day of his transgression he died, the real Adam, the real thinking, rational, conscious "man," the "living soul," the "spirit" died. How? He was cut off from the favor, communion and fellowship of God, he died "in trespasses and sins" (Eph. 2:1), he lost God's image of "righteousness and true holiness" (Col. 3:10; Eph. 4:24)—in a word, he died unto God.

Then the ground was cursed for his sake (Gen. 3:17, 18), and sentence was pronounced against his body: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

But this, mark you, was spoken of the body, not of the soul.

"Life is real! Life is earnest!

And the grave is not its goal:

Dust thou art, to dust returnest,

Was not spoken of the soul."

So man was created immortal as to both soul and body, and had he never sinned he never would have tasted death at any time, or in any form, and our earth would have remained an "Eden."

What, then, would have become of the human family? The answer is: One after another, in his time, having served his probationship on earth, would have been taken to heaven as Enoch and Elijah were.

This is the teaching of the Holy Scriptures and of our beloved Christ and his holy apostles.

II

Our Appeal to History

We appeal to the early Fathers of the Christian church. Their testimony cannot be impeached, for they were men of sound mind and veracity, who saw and heard for themselves, whose testimony would be taken by any court anywhere, at any time.

1. Ignatius (A. D. 30-107). Tradition says he was the little child which Jesus "sat in the midst" of his disciples as an example of humility. He and Polycarp were fellow-disciples of the apostle John. He received directly from Christ and his apostles what they taught as to the immortality of the soul. He says of Christ: "Being incorporeal, He was in a body; being impassible, He was in a passible body; being immortal, He was in a mortal body." (*The Ante-Nicene Fathers*, Vol. I., pp. 52, 55, 58).

2. Clement (A. D. 39-100). He was a disciple of St. Peter, converted under him and became his fellow-worker. He quotes Peter: "If any persist in impiety till the end of life, then as soon as the soul, which is immortal, departs, it shall pay the penalty of its persistence in impiety. For even the souls of the impious are immortal, though perhaps themselves would wish them to end with their bodies." (*The Ante-Nicene Fathers*, Vol. 8, pp. 231, 239, 288).

3. Polycarp (A. D. 60-166). Eusebius speaks of him as the "blessed Polycarp" and "the most admirable, apostolical, and prophetic teacher of our time." Irenaeus said: "Polycarp also was not only instructed by the apostles and conversed with many who had seen Christ, but was also appointed by the apostles bishop of the church of Smyrna, and whom I knew in my early youth. He always taught the things he had learned from the apostles, and which the church has handed down, and which also are true."

When the proconsul threatened to "consume him with fire" if he did not renounce Christ and swear (by the pagan gods), Polycarp answered: "Thou threatenest me with fire which burneth for an hour, but art ignorant of the fire of the everlasting judgment and of the eternal punishment reserved for the ungodly." The church of Smyrna adds: "Having overcome, and thus acquired the crown of immortality, he, now, with apostles and all the righteous (in heaven) rejoicingly glorifies God." (*The Ante-Nicene Fathers*, A. D. 103-165). Vol. I., pp. 41-43; 148-150.

4. Justin, or Justinus the Martyr, A. D. 103-165. "This, then," says he, "is what we expect and have learned

from Christ. Our teacher of these things is Jesus Christ." "We hold this view, that it is alike impossible for the wicked and for the good to escape the notice of God, and that each man goes to everlasting punishment or salvation, according to the value of his actions. Insensibility would be a godsend to all the wicked. But since sensation remains to all who have ever lived, and eternal punishment is laid up (i. e., for the wicked), see that ye neglect not to be convinced, and to hold as your belief that these things are true. Let them persuade you that even after death souls are in a state of sensation, for we know that our Master, Jesus Christ, said: 'Fear not them that kill you, and after that can do no more; but fear him who after death is able to cast both soul and body into hell.' And hell is a place where those are to be punished who have lived wickedly and do not believe what God has taught us by Christ will come to pass." (*The Ante-Nicene Fathers*, Vol. I., pp. 165, 169, 191).

5. Mathetes (A. D. 130). The author

of this epistle gives himself the title of Mathetes, "Disciple of the Apostles." He was possibly a catechumen of St. Paul. The epistle is a gem of the purest ray, a precious work. He says: "The soul dwells in the body, yet it is not of the body. The invisible soul is guarded by a visible body. The immortal soul dwells in a mortal tabernacle."

6. Irenaeus (A. D. 120 or 130-202 or 208). "He was a pupil of the eminent Bishop Polycarp. He was well versed in ancient philosophy, as well as in evangelical doctrine. His book on heresies is highly appreciated as a historical monument and a vindication of the evangelical faith." Notice his words. How plain and incontrovertible! He says:

"The Lord has taught, with very great fullness, that souls not only continue to exist, but that they preserve the same form the body had to which they were adapted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased,—in that narration which is recorded respecting the rich man and that

Lazarus who found repose in the bosom of Abraham. In this account he states that Dives knew Lazarus after death, and Abraham, in like manner, and that each one of these persons continued in his own proper position. By these things, then, it is plainly declared that souls continue to exist, that they do not pass from body to body, that they possess the form of a man, so that they may be recognized, and retain the memory of things in this world; moreover, that each class receives a habitation such as it has deserved, even before the judgment." (*The Ante-Nicene Fathers*, Vol. I., pp. 411, 523).

Such is the testimony of the principal of the "Early Fathers" of the Christian church. They saw, and heard, and their testimony is indubitable. Who, with this evidence before him, if he be of sound mind and unprejudiced judgment, can for a moment doubt this orthodox and God-honoring and man-exalting view? Every rational, conscious human being should exclaim with Montgomery,

"The soul, immortal as its sire,
Can never die!"

The Monstrosity of War

By the Very Reverend Dean Inge, St. Paul's Cathedral, London, England.

The following is a verbatim report of the sermon of which so much has been said, and which was preached on the occasion of the Peace Congress last year.—Editors.

"SINCE ye are brethren, why do ye wrong one to another?" (Acts 7:26).

In the early part of the war a young English officer who was killed the following day, wrote his last letter to his father:

"Having been about all night digging, I was shifted to make room for some other company. I advanced to a cemetery to defend it, and stayed there most of the day. It was a beastly thing to have to do, digging trenches among graves and pulling crosses and ornamental wreaths to make room. One feels that something is wrong when a man lies down behind a child's grave to shoot at a bearded German who has probably got a family anxiously awaiting his return home. It was a miserable day, wet, and spent in a cemetery under those conditions. There was a large crucifix at one end. The sight of the bullets clipping Christ's image about, and the knowledge of what He had done for us and the Germans, and what we are doing to His consecrated ground and each other make one feel sick of the whole war, or sicker than before."

The men at the front "felt that something was wrong" and sometimes said so in plain, soldierly words like this poor boy. I think most of us feel it now. We learned in our childhood Southey's poem about the "Battle of Blenheim" with the child's unanswered and unanswerable question:

"And what good came of it at last?"
Said little Peterkin."

"The wrath of man worketh not the righteousness of God." We knew it, of course. And I never met any one who wished for war with Germany or any other country. But we were told, perhaps rightly, it is not for me to say, that the country must fight, there was no help for it. The people of all the

other belligerent countries were told the same, and so millions of men, who, a week before were absorbed in their peaceful work and play in their quiet homes with their families round them were hurled against each other for four years of scientific butchery.

We need not now apportion the guilt. It is as Europeans, as Christians, as civilized nations, that we are called to penitence, and penitence in which we may find the path to reconciliation. The young officer's words recall that unforgettable paragraph in *Sartor Resartus*:

"There dwell and toil in the British village of Dumdrudge some five hundred souls. From these, by certain 'natural enemies' of the French, there are selected during the French War say thirty able-bodied men. Dumdrudge, at her own expense, has suckled and nursed them. She has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer. Nevertheless, among much weeping and swearing they are selected, all dressed in red, and shipped away at the public charge, say to the south of Spain, and kept there till they are wanted. And now to that same spot in the south of Spain, are thirty similar French artisans from a French Dumdrudge, in like manner, wending, till at length the two parties come into actual juxtaposition, and thirty stand facing thirty, each with a gun in his hand. Straightway the word 'Fire!' is given, and they blow the souls out of one another, and in place of sixty brisk useful craftsmen, the world has sixty dead carcasses which it must bury and shed tears for. Had these men any quarrel? Busy as the Devil is, not the smallest. They lived far enough apart, were entire strangers; nay, in so wide a universe there was even unconsciously by commerce, some mutual helpfulness between them."

The war, while it lasted, seemed to us to have been caused by the deliberate wickedness of an abstract demon called "Germany." The Germans were more or less honestly persuaded that similar abstractions, called Russia, France, and England, were the criminals. Now, it seems to most of us, that we were all stark mad together.

The Obstacle to Penitence

The chief obstacle to penitence is indeed the suspicion that none of the parties concerned were responsible for their actions.

The utter futility and folly of modern war has often been demonstrated. Wars are waged, I suppose, for territory or for plunder or for trade. As for the first, nothing weakens a country more than unwilling subjects. As for indemnities, I have it on good authority that Bismarck declared that if he made another successful war, one of the terms of peace would be that Germany should pay a large indemnity to the losers. As for trade, if our most energetic competitor and our best customer happened to own the same head, it is not good business to cut that head off. And let anyone estimate the value to us of the tropics and all the blacks who inhabit them, and compare the totals with what the war has cost us. A sane man does not pay ten thousand pounds a year in fire insurance for a haystack.

I cannot admit that to demonstrate the economic lunacy of war is to appeal to low motives. That is sheer cant. National bankruptcy means widespread unemployment, starving children with pinched faces and legs like broomsticks; it means civil war and revolution. It means the relapse of civilization into barbarism, since it is the most highly

educated classes—as we see everywhere in Europe—who are first ruined. That is what war means.

More Common Sense Is Needed

Well, perhaps the business community will not again make the mistake of thinking that war can ever be good business. Even the press, I have been told, has found that it is very bad business from its point of view. But the liability to attacks of war fever is so great, and the irrationality of human beings so intractable that we cannot rely only on appeals to common sense. The moral appeal must come first, if for no other reason because the war spirit makes a successful appeal to the idealist as well as to the self-regarding.

As has been said, it was the moral effect of an obscure monk's self-sacrifice which brought the bloody games of the Coliseum to an end. And the emancipation of the slave was won, not by proving that free labor could produce more sugar and more cotton than the cowhide lash, but by persuading the public opinion that slavery as an institution involved horrors which were an outrage on humanity and an insult to God.

The moral appeal just now must mainly take the form of penitence and the spirit of reconciliation. Europe has deep cause for penitence.

Do we realize these two things? First, that the relations of civilized mankind has become so close that this war was at least as much a civil war as the chronic wars between the various cantons of ancient Greece, and, secondly, that after a century of growing humanity, a century which prided itself on having banished cruelty from the statute books, and which even concerned itself in safeguarding the rights of the lower animals to decent treatment, the nations of Europe were no sooner locked in the death-grapple, than horrors and atrocities were committed which ten or a hundred, or even two thousand years ago, would have been thought incredible except in savage warfare.

If this seems to you too strong, let me quote to you a few sentences from the *Republic of Plato*, in which Socrates lays down what seems to him to be reasonable and practicable rules for the conduct of war between Greek states. I have just said that the civilized world is quite as much bound together by common traditions, habits, and convictions as were the Greek states, so that the comparison is a fair one:

"Do you think it right," asks Socrates, "that Greek should enslave Greek, considering the danger that all Greece is in of barbarian conquest? Clearly no Greek should make a slave of another Greek. Then we must abstain from spoiling the dead or hindering their burial. Neither shall we offer up trophies in the temples of the gods, fearing that the offering of trophies taken from kinsmen may be a pollution. Again, we shall not devastate the land of Greek enemies, nor burn their houses. It is only lawful to reap standing corn and take it for ourselves, without injuring the next harvest."

This is pagan war mortality two thousand years ago.

sand and three hundred years ago. And now it is widely assumed that if there is another war, each side will try to exterminate the non-combatants of the other by poison. I cannot altogether account for this outbreak of diabolism, but while such things are done, and justified, the less we talk about progress, the better.

The Poison of Untruth

In part, no doubt, these horrors are the result of the elaborately engineered propaganda of hatred which all the belligerents employed, knowing that the average man needs some incitement to kill his fellow-man. This is one of the most devilish parts of the whole business. The soldiers were told untrue stories of the outrages committed by the other side. Furious hatred and indignation were artificially stimulated. Even religion was freely dragged in. One side appealed to their ally, God. The other side represented the war as a struggle between Corsica and Calvary! Alas, the spirit of the Corsican was not hovering over one army only.

So the minds of the belligerents were systematically poisoned by their own governments and the deadly spirit of hatred thus generated has been slow to subside.

And then we think of "peace." The victors had to consider whether they wished to make an end of war, knowing, as we all know, that another war in our time would destroy our civilization utterly, or whether they wished to make a vindictive peace, which the losers would think themselves justified in tearing up at the first opportunity.

If we wished the former, we ought to have offered the Germans terms which they themselves would have thought unexpectedly generous, and then to have said to them, "Now we have given you no excuse for plotting revenge; join us in establishing a League of Nations and universal disarmament, and let us all help each other to 'gather up the fragments that remain.'"

We say that the Germans showed no signs of repentance. Did we make it easy for them to repent? The human heart is like water, it freezes at a certain temperature, and melts under the influence of warmth. The Christian method is to overcome evil with good. It does not always succeed, but the opposite method of driving out devils by Beelzebub invariably fails.

So far as I can gather from those who have lately traveled in Germany, the Germans are rather less bitter and fierce than we should be if we had met with such treatment. But I should not like to build upon this. I have no wish to talk politics; I merely point out the obvious fact that if one pair of gamblers has won and exacted full payment of a heavy stake, and then says, "Now we will play for love for the rest of the evening," the proposal is not likely to find favor with the loser.

Appealing to the Bible

It is an appalling state of things. And what should our feelings be when we turn to the Bible, to the visions of the

prophets and the promise of the incarnation? "O that thou hadst hearkened to my law. Then had thy peace been like a river and thy righteousness as the waves of the sea."

The crowning title of the coming Deliverer, in Isaiah's prophecy, was the Prince of Peace. "Of the increase of his government and peace there shall be no end." "Nation shall not lift up sword against nation, neither shall they learn war any more." The happy vision seemed to be near its fulfilment in the angels' song, "Glory to God in the highest, and on earth peace, good will toward men."

Alas! another passage in the Gospel comes to mind. "If thou hadst known, even thou in this thy day, the things that belong to thy peace; but now they are hid from thine eyes."

But if it please God, it is not yet too late. The gate of repentance is not yet shut. We have all sinned and suffered together; we may all repent together. We may all help to bear one another's burdens, not only by relieving the necessities of those who are suffering most grievously, but by bearing one another's moral burdens.

But here a caution is needed. We English are a sentimental people, and some of us in our reaction from the hatred fostered during the war, and our shame at having given way to the absurd idea that anyone who has the misfortune to be born between the Rhine and the Vistula has a double dose of original sin, have rushed to the opposite extreme. Justice, common sense and good will are the qualities which are needed, not sentimentality. The spirit of civilization would say to us all, "We are brethren, we Europeans. If one member suffers, all the members suffer with it." We have discovered this to our cost in the economic sphere; we must learn it also in the moral sphere. We cannot afford a humiliated, embittered, and a degenerate Germany. The harmony of the European symphony needs the best notes of all its members, and who, after all, are the typical Germans—Goethe, Schiller, Kant, Beethoven, or the Slavs—Nietzsche, Treitschke, and the Englishmen—Houston, Stewart, Chamberlain? "If ye forgive not men their trespasses neither will your Father in heaven forgive you your trespasses." "Repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshment shall come from the presence of the Lord."

LAKE ORION CHRISTIAN UNION

This union will hold the Philathea Girls' Conference, July 23-29; School for Song Leaders, July 23-28; a Bible Conference, July 29-Aug. 5. Of this union Mr. S. Morley Preston is president, George F. Stokes, treasurer, and Miss Charlotte A. Aikin, secretary. Rev. James B. Ely, D. D., has been called as pastor of the union and will be present at Lake Orion from June 12 to the close of the Bible Conference.

The Poet in the Face of Sorrow

FIDES SUFFICIT

By Rev. Harold J. Hamilton,
Laingsburg, Mich.

Sorrow hath laid its shadow at my door;
And suffering hath spread its white wings o'er;
E'en in my heart, terror doth reign—
Lest, unto Thee, O God, my cry shall come in vain!

Wilt Thou not heed, O Lord, as here I lie,
Helpless and bruised—my world-old aching cry;
Soothe Thou my pain, grant to me joy?
Give unto me, dear Master, gladness without alloy.

Sorrow still standeth at my open door,
And suffering still spreads its white wings o'er;
But terror from my heart hath fled—
And sweetest peace, by Him, implanted there instead.

SOUL-GLOOM LOSES MUCH

By B. W. Burleigh,
Dunlap, Iowa

Some cannot hear the higher notes
Of the mocking-bird's sweet song,—
But, is it because no high song floats?
Or, is it the ear that is wrong?
All music is only noise to some,
And to them the sweetest throats are dumb;
But on the sensitive, listening ear
The bird's sweet song falls glad and clear.

No fragrance has the beautiful rose
To some who have no scent;
But must we all be classed with those
Upon whom it is wasted—spent?
Are unseen things unreal because
We cannot see them? Or the laws
Of love and friendship, are they naught
Because they touch some soul's blind spot?

Enamored, alas! with worldly art,
Some fail God's love to find;
Though kept by the love of the Father's heart,
They live in soul-gloom, blind.
But, oh! the love of God! How free
And real to those who will but see
His wondrous care midst joy and tears,
As He leads us onward through the years!

A SOUL'S CRY FOR FREEDOM

By Susan McWhirter Ostrom,
Greencastle, Ind.

Oh, circumstances that do hedge me round about!
From them I find are none can help me out.
Nor wealth, nor means nor human hands
Can reach to me to loose these awful bands.

I am as one deep down within a wallèd pit;
In agony I cry for freedom from this writ,
And know no friend nor means can extricate
Save only God above, who holds my fate.

I trust in Him whose mercy sure, will never fail
The soul made helpless by events that do prevail.
I call upon Him in His mercy to release
My spirit bound, that cries in vain for peace.

O God of love, who holds the keys of life and death,
Hear Thou my cry and free me with one breath;
Change Thou my circumstances that imprison,
Else take me to Thyself above in heaven.

JESUS, THE SYMPATHIZER

By Alice Maude Carvell,
Wheaton, Ill.

Dear heart, so wounded and alone!
With life-plans crushed, a bleeding heart,
How deep my sympathy for you!
How great my longing to impart
Some words of comfort, peace, and joy,
To cheer thy stricken soul today;
Yet limited, alas! am I,
To lift the load that mars your way.

So often in our pain and loss,
We fly to human agency;
Forgetting there is only One
Who can dispel our misery.
"The Man of Sorrows,"—kindest Friend!
Who understands the keenest woe
That ever rent the human heart;
To Him, for help and comfort go.

He sees the intent of your heart,
He knows what others do not know;
And feels—as only those can feel
Who deep have tasted human woe.
Go to His precious Word today,
And let Him speak in words of love
Some message fraught with glad surprise
A holy message from above.

He knows! He cares! O blessed thought!
Remember how He loves His own,
Grieve not the One who died for you,
By brooding o'er your cares alone.
Rise up! and pray for work to do,
In His dear name; see far and wide
The harvest fields are calling you,
To labor at the Master's side!

An Open Letter to Senator Borah

SENATOR William E. Borah,
Washington, D. C.
My dear Senator Borah:

I noted in your speech of March 9, and again Monday evening at Madison Square Garden, that you cited the recognition of the revolutionary régime of France by President Washington as an historical precedent which would justify, if not compel, the immediate recognition of the present Soviet régime of Russia. You are quoted as saying, with the evident intention of showing the similarity between the revolutionary régimes of France and Russia, that:

"The only government in France on the 9th day of April, 1793, was the government of nine men, and that every foot of property in France and every human life was within the control and discretion of these nine men. At the time that this recognition took place, the guillotine was running every morning."

The reports of your speeches do not show that you pointed out another similarity existing between them, which is all important to a proper understanding of the subject. France, in the month of November, 1792, by a decree of its national convention, offered the aid of her soldiers to all nations which would strive for freedom as defined by the *sans culottes*. The policy of the French régime was summed up in the words of the President of the convention as follows:

"All governments are our enemies; all peoples are our allies."

A like international principle dictates the present policy of the Russian Soviet régime. You are right, therefore, in assuming that President Washington and his cabinet faced a very similar problem to the one presented to President Harding today when they were called upon to determine whether they would receive Minister Genet or not.

I am surprised, however, that you

should close the book of history at the place where you discover that President Washington granted recognition to the French régime, and then attempt to convince the public that such recognition justifies a similar action by the present Federal administration.

If you had turned over the pages of your history, you would have found that the recognition of Genet proved a most disastrous and costly error, and that the historical consequences of such recognition serve as a solemn warning to our government not to commit a like fatal mistake.

Let me review briefly some of the consequences of Genet's reception in this country. At the time of Genet's coming, war between France on the one hand and England and Spain on the other was inevitable, and Genet was instructed to secure the co-operation of the United States against these two powers. He was also instructed to set on foot military expeditions, recruited from American citizens, and under the command of Americans, to be commissioned by him to attack Canada, and the Spanish provinces of Louisiana and Florida.

He was directed, in case the administration should prove timid and vacillating, to spread the doctrines of the "Rights of Man," in order to win public opinion to his support, and by it control the federal administration, or, if need be, to overturn it and substitute for it one which would be subservient to the interests of the French régime. In the carrying out of his instructions, Genet unfortunately found in America many persons in high places who had been affected by the propaganda of Jacobinism, which was disseminated in those days with the same vigor as Communist propaganda is now being spread in this country. His projects were seconded by Thomas Jefferson and others in public office, in the same manner as you are now seconding the program of the Communist

régime in an attempt to bring popular pressure to bear upon President Harding to effect recognition.

You did not tell your audiences that no single act of President Washington ever cost him greater embarrassment, more deep concern, or serious regret than his act in extending recognition to the French régime. You failed to say that the very act of recognition clothed Genet with diplomatic immunities and enabled him to proceed with impunity to carry out his secret instructions, although they involved a direct violation of Washington's Proclamation of Neutrality.

You did not point out to your audiences that a recognition of the present Soviet régime would necessitate the reception of a minister also clothed with diplomatic immunities and result in the setting up of an extensive consular service throughout the United States, representing a régime which has been since its inception, and still is, committed to the proposition of the overthrow of all capitalistic governments, including our own, and the stirring up of industrial unrest in this as well as other countries.

You are asking the people of this country to believe that because Washington, under pressure of misled popular opinion, committed an error which was costly to the peace and prosperity of our country, that we now should commit a similar one.

I do not believe that you intentionally misled your audiences in this matter, but your failure to tell the whole story must inevitably lead many to believe that in recognizing Soviet Russia President Harding would be following the wise leadership of Washington and Hamilton. Nothing could be further from the truth.

Very truly yours,

Archibald E. Stevenson,
Counsellor at Law, New York City.

Present Predicament of the Evolution Doctrine

By Professor George McCready Price, Collegeview, Neb.

THE best summary of the present situation regarding the evolution theory that I have seen recently, is an article in *The New Republic* of April 11, 1923, by Dr. Vernon Kellogg, permanent secretary of the National Research Council, Washington, D. C., and for sixteen years professor of entomology in Leland Stanford University. Thus the standing of Professor Kellogg entitles him to speak with authority as to what he and his fellow evolutionists believe; and all who have read his books know that he is a clear and forceful writer. In this article Professor Kellogg reiterates his profound belief in the general doctrine of organic evolution as the only rational ex-

planation of the origin of our present plants and animals, and he tries to Coué himself into believing that every day in every way this doctrine is getting better and better; but he is very candid in saying that scientists are getting pretty well discouraged in their efforts to tell the *how* or the *why* of this wonderful fact(?) of organic development.

It may be worth while to go over some of the points brought out in this paper, and see how the question really stands today, in this third decade of the twentieth century.

Darwin Not a Pioneer

As a historical background of the present picture, a few facts need to be kept

in mind. The first of these is that there were many teachers of evolution long before Charles Darwin. Not to go back to the evolutionary systems of the Greeks, we should at least remember that Erasmus Darwin, the grandfather of Charles, taught a system of organic evolution as the method by which the present plants and animals came into existence. And a scheme of evolutionary geology had become firmly established under the leadership of Charles Lyell, some time before the publication of the *Origin of Species*. Under Lyell the world was taught that the animals and plants appeared on the earth in a long-drawn-out series, covering many hundreds of millions of years, the various kinds of plants and animals ap-

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pearing in a very definite and certain order, beginning with the small and simply constructed forms and progressing up to the much larger and more complex forms; and all that Charles Darwin claimed to do was to show the world *how* the larger and more complex kinds had probably grown out of the smaller and more simply constructed forms *by a natural process of development*. And surely, if Lyell's uniformitarianism represented a real historical outline of the history of life on the globe, we can hardly wonder that biologists, under the tutelage of Charles Darwin, should seek to find out the *how* of this wonderful fact of development. Nor can we particularly blame the modern scientists for still holding on to the general idea of evolution *somehow*, even though Darwin's attempted explanation, and all others hitherto suggested, have turned out to be wrong.

In other words, we are now beginning to see that the real outline of the theory of organic evolution lies back of Darwin, in the evolutionary geology of Charles Lyell; and as long as the world accepts the serial arrangement of the fossils as real geological history, and accepts a uniformitarian interpretation of the stratified deposits, just so long will all students of these subjects be assured of the general truth of the theory of organic evolution, even though they cannot find any biological facts which will serve to tell them just how this wonderful development came about.

And this is in full accord with the history of these ideas. For Charles Darwin took a copy of Lyell's *Principles* with him when he started out around the world as a young man aboard the "Beagle." Years later, when publishing his *Origin of Species*, he dedicated it to Lyell; and he always declared that Lyell's teachings had been one of the chief sources of his inspiration. It is also in accord with the statement of T. H. Huxley, who used to call himself Darwin's bulldog. Huxley declared that Lyell "was the chief agent in smoothing the road for Darwin. For consistent uniformitarianism postulates evolution as much in the organic as in the inorganic world." (*Life and Letters*, Vol. I, p. 168).

What Do the Facts Prove?

With this much of a historical background, we may now turn to a further consideration of the present status of the evolution doctrine, as outlined by Vernon Kellogg in the article mentioned above.

Professor Kellogg declares that all the old evidence from comparative anatomy, embryology, paleontology, and geographical distribution, which used to be relied upon to prove the doctrine, ought to suffice to convince any one of the general truth of organic evolution; for he says that this evidence "increases in amount every year." The latter statement is true, if he means that facts are constantly being discovered in these various sciences which those already convinced of the evolution doctrine think are of assistance to them; but it would be much more correct to say that a more careful study of the logical bearings of these facts has led thousands of intelligent people to

say that these facts are wholly irrelevant as evidence.

I cannot go into this point at length in an article like this. But who that values clearness of thinking attaches any evidential value in favor of evolution to the facts of comparative anatomy by which the various parts of man's body are shown to resemble those of the apes? One might just as well attempt to show that a Packard has evolved from a Ford, or that the Dodge is the missing link between the Ford and the Cadillac. And just as severe remarks could very easily be used—and have been used time and time again—against all the other lines of alleged "evidence" upon which Professor Kellogg still relies.

The one line of evidence which does appeal to every one, is that which seeks to show that species are now changing right before our eyes, and in this our modern world have actually changed or grown into distinctly different species. If this process were actually going on before our eyes, the situation would be different. Charles Darwin put forward his *Origin of Species* in an attempt to show that this transformation is a fact; and it was this supposed demonstration of a present-acting process which, added to the serial arrangement of the fossils in an alleged historical order, was what led so many scientists to say that organic evolution is established as a real scientific fact.

In his explanation of how one species can grow into another, Darwin built upon several assumptions, only three of which need concern us here. These three assumptions may be listed as: (1) the unlimited tendency to vary on the part of plants and animals; (2) the Lamarckian theory of the inheritance of acquired characters; and (3) his own private patent, namely, natural and sexual selection.

Mendelism Antagonizing Evolution

The answer to the first of these assumptions is Mendelism. We can no longer say that plants and animals show an unlimited tendency to vary in almost all directions, as Darwin assumed. The facts of Mendelism have shown us very definitely just *how* and to *what extent* organisms vary or change; and these facts have all been worked out since Darwin's day. Alfred Russel Wallace, the co-inventor with Darwin of the theory of natural selection, lived long enough over into the twentieth century to come face to face with these new facts about variation and heredity; and he has left us a very clear statement of what he thought about the bearings of these new discoveries upon his favorite theories. Wallace said:

"But on the general relation of Mendelism to evolution, I have come to a very definite conclusion. This is, that it has no relation whatever to the evolution of species or higher groups, but is really antagonistic to such evolution! The essential basis of evolution, involving as it does the most minute and all-pervading adaptation to the whole environment, is extreme and ever-present plasticity, as a condition of survival and adaptation.

But the essence of the Mendelian characters is their rigidity. They are transmitted without variation, and therefore, except by the rarest of accidents, can never become adapted to ever-varying conditions." (*Letters and Reminiscences*, p. 340).

And yet the best biologists tell us that it is now practically certain that there is no other kind of inheritance than Mendelian." (Edwin Grant Conklin, *Heredity and Environment*, p. 99).

An Honest Confession

So much, then, for the first of the three assumptions of Charles Darwin, as listed above. What about the other two? We shall let Professor Kellogg tell us:

"In this same post-Darwinian period, also, the two most important explanations of evolution current in Darwin's time, namely, Lamarckism, or the inheritance of acquired characters, and Darwinism, or natural and sexual selection, have been weakened rather than strengthened as sufficient causes of evolution. Hence we are in the curious position of knowing now much more about evolution than was known fifty or sixty years ago, but of feeling much less confident that we know the causes of evolution. If this is ammunition for the anti-evolutionists, let them make what use of it they can. We can afford to be honest." (*The New Republic*, April 11, 1923).

In going on to speak in more detail of these two points, Kellogg says of Lamarckism that it was "a plausible explanation, but one wholly dependent upon the 'inheritance of acquired characters,' which, unfortunately, does not seem to happen. . . . Acquired characters, in the Lamarckian sense, are not inherited."

Regarding Darwin's selection theories, Kellogg declares them to be "also a plausible explanation, but also much weakened, if not shattered, by the results of modern biological study, which have shown that many of these small variations are not inherited. They are merely fluctuations around a mean to which mean the offspring tend constantly to return.

Also it is asking too much to ascribe a life- or death-determining value to these minute variations despite any conceivable intensity of the struggle for existence. Indeed, most of the species differences—let alone the individual differences—among such animals as the insects and others represented by large numbers of species, are of a kind which require a very lively imagination to see differences of life- and death-determining value. There is a large family of little beetles called lady-bird beetles among which the different species are recognized by very slight differences in the number, or size, or color of minute spots on the wing covers. Similarly, many little flies are distinguished as to species by the number and size of small bristles on the back, and small differences in wing-venation. One often needs a hand lens to distinguish them.

"Now are these differences, which we

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have to reinforce our eyes to see, going to decide whether a toad or lizard or insect-eating bird sees and devours, or does not see and devour, individuals of one rather than another of these insect kinds, or, even more fantastic, one individual rather than another, both belonging to one species and differing from each other by even more microscopic variations?"

After pointing out that "mutations" are equally inadequate and unsatisfactory as a help in understanding how evolution has come about, Kellogg goes on to say:

"This sounds discouraging for the evolutionists. But it really is discourag-

ing only to the seekers after the causes of evolution."

Yes; I suppose so. Those who are already firmly convinced of the fact (?) of organic evolution, will not change their minds because of any such discouraging failure to find a rational explanation of how it really came about.

But when, in addition to all this universal failure of biology to substantiate the doctrine, we now see that the supposed evidence from geology is also giving out, and that the serial arrangement of the fossils in an alleged historical order is now proved to be a blunder, there is little wonder that a widespread revolt

against the entire evolution doctrine is taking place. And there is little wonder that the stand-pat evolutionists are getting somewhat concerned and are trying to reassure the public that belief in the doctrine of organic evolution is absolutely universal among all modern scientists "of high repute."

I have not the space to go into the geological evidence, which is now administering the *coup de grace* to this long popular theory. The full statement of these geological facts will be found in my latest book, *The New Geology, a Textbook for Colleges*, which has just been issued by the Pacific Press, Mountain View, Calif.

A Warm, Open Letter on Evolution

We comply with an earnest request to republish the following letter which appeared in the Port Huron Times Herald. It was addressed to a professor in the Wesleyan University at Delaware, O., by Rev. Levi Bird, Ph.D., of Port Huron, Mich.—Editors.

"MY DEAR SIR:

"I have read with amazement an article in the *Detroit News*, attributing to you certain statements as to the proof of Darwinian evolution as applied to man and his descent or ascent from the Simian tribes. If you hold such views and are teaching them in a Methodist college, you ought to resign and not longer disgrace old Wesleyan with such pernicious nonsense.

"I have examined thousands of fossil specimens and other forms of ancient life in the museums of Washington, Philadelphia, Chicago and other places, and have never found the first trace of any such monstrous absurdity. Besides for forty years I have examined beetles, bugs, animals, fowls, birds, fish, and humans by the thousands and have found that whatever may have been the law of evolution in past eons, at present in the animal and vegetable kingdom the law is absolutely the reverse of that. It is degeneration and not evolution.

"On page 38 of Darwin's *Origin of Species* he says, 'The key is man's power of accumulative selection.' That statement is true, and pray tell me what nature is doing when man fails to use the key? All of our fine bred pigs; horses, sheep, chickens, dogs, cattle, and our cultivated plums as well as pears, apples, peaches, oranges, strawberries, and grapes degenerate when man does not hold the key. All that the wizard, Burbank, has brought forth goes to the wilds when man ceases to cultivate them. That is the inexorable law of God and nature.

Submitting to the Younger Generation

"I challenge you to find that any species has ever produced any other or different species, and been able to perpetuate the new breed or genius. If such a thing were possible, you would not have to go more than ten miles into the jungles of Africa, nor five centuries into past history, to find not only the missing link, but also the everywhere connecting link. For human nature is such that prodigies would be found everywhere.

Evolution dishonors God, degrades

man, discredits the Scriptures, and de-thrones Jesus Christ.

"We are told that for the sake of our present youth we must make our interpretation of the Bible correspond with that taught in our colleges. The callous youth has wrecked Russia. In Rehoboam's time the youth divided his kingdom and finally caused the disruption of the whole Jewish nation, while now our youth are to be given free rein to destroy the church, repudiate the Bible, and make the world a moral and spiritual bankrupt.

"I protest with all my powers, and join William Jennings Bryan in defense of the faith of our fathers and the gospel of our Lord and Saviour Jesus Christ, who did not belong to a race of monkeys.

Science and the Bible Compared

"When the almanacs say that the sun rises and sets, that is called scientific accuracy. When the Bible says the sun rises and sets, that is pronounced a legendary lie. When science says that the world is round, that is called an incontrovertible fact. When Isaiah writes that God sits upon the circle of the earth (40:22), then we must discard Isaiah (11:22) when he speaks as though the world were flat and many believed it. When the Bible says that God made man in His own image, that is declared to be a Mosaic myth; but when the pseudo-scientist says that man originated from a monkey that is considered a great advance in human knowledge. Some people are more anxious for a long pedigree even if they have to tie themselves up to a monkey than for an unimpeachable character which links man to Eden and to God.

"If I believed this evolutionary business I would myself become an ecclesiastical Bolshevik and pull God out of the heavens and Jesus Christ off the cross and help root up this thing called religion out of the earth. I would also put a chimpanzee in the manger of Bethlehem and a gorilla in the tomb of Joseph of Arimathea, and a monkey on Mount Olivet to Bray out the folly of mankind for any longer following the

Christ, and roll this world back to savage brutes and beastly man.

"I am a child of God 'and it doth not yet appear what I shall be' in Christ Jesus.

"If evolution is true, then man never fell, the atonement is wasted blood and ends in a religious and divine farce. In that case, God sits in the heavens, while cosmic atoms dance the jig of endless transmutation and He looks on helpless to control or guide the purpose and destiny of the forces and creatures that His wisdom and powers have let loose in the universe.

Dealing With the False Teachers

"The time has come when bishops who believe that tommyrot and allow it to spread under their jurisdiction, ought to be compelled to resign their office. Missionaries who teach it ought to be called home. Preachers who preach it ought to be made to vacate their pulpits. Professors who teach it in our Christian schools and colleges ought to be driven from the institutions. While editors who proclaim it through their papers ought to be silenced and their pens dried up.

"It is either evolution or the Bible; either Darwin or Christ. Let the church give her answer and make it quickly. There will never be another genuine revival of religion in this world until the Christian church repudiates the most subtle and monstrous lie that the Devil has ever thrown into the face of the Son of God, and until it drives the whole diabolical spawn of evolution into the nethermost depths of hell to where it belongs."

MAN'S EVOLUTION GOES ON

Prof. Charles Zeleny of the University of Illinois, is reported by the *Associated Press* as saying in an address to the Illinois State Academy of Science, that, "It is highly improbable that man is at the apex of a long series of upward changes. Instead, there is every reason why we should prepare for boundless further advance. We can accelerate the onward progress not only to a goal fixed by present aspirations, but pass it to conditions beyond our dreams."

Rooster Mountain Victorious Life Conference

By Rev. Milton L. Braun, Kaifeng Baptist College, Honan, China

WHEN a missionary from one of the remotest provinces in China publicly confesses that for eleven years he has held such a grudge against a fellow missionary that he had no social relations whatever with him, and then adds, "But now I have only love in my heart for him, and will make right as much as I can toward him," it is a sure sign of something new in the heart. The "Say So Meeting" at the close of the Kikungshan Victorious Life Conference in the center of China, in August, 1920, was one that indicated new found victory in the lives of many missionaries and missionaries' children.

Kikungshan is pronounced as though spelled gee-goong-shan, and it seems to mean, "Rooster Mountain." It is a mountain resort for recreation and inspiration for another year's grapple with the missionary's problems in heathendom.

Missionaries are human. Like Elijah they are men and women with passions like the rest of mankind, yet with more violent tests and temptations than those who live in Christian homelands are commonly called upon to face. So it was not like "carrying coals to Newcastle" for Mr. Trumbull, editor of *The Sunday School Times*, to bring to missionaries in China the same message of victorious life that is eagerly received

by hungry Christians in western lands.

Mr. Trumbull's Tenth Birthday

It was on the afternoon of Mr. Trumbull's "tenth birthday" that the editor and his wife reached Kikungshan, guests of Dr. and Mrs. Jonathan Goforth.

On the next morning, Sunday, August 15, Mr. Trumbull narrated a chapter from his own life story in which he explained that this tenth birthday was neither the day of his natural birth, nor of his "second birth," but an anniversary of the date upon which he became personally acquainted with the Christian's secret of a happy life.

In contrast with the life of frequent risings and fallings and of conscious dissatisfaction—if not utter dissatisfaction—with the character of service rendered to God and man, the life of constant victory was portrayed in beauty and attractiveness until the hungry soul of the missionary grew hungrier and the unsatisfied heart became more determined than ever to be filled.

The address and those that followed were not messages of mere theory, but such as showed from concrete examples how the Lord Jesus Christ calls and dwells in and uses the men and women who care to recognize the real nature of His existence, and of His divine will for individuals.

Joy Bells Ringing

There was nothing morbid about the atmosphere of the meetings; the joy bells were ringing. One doubts if a single person of the hundreds who attended the meetings in the Lutheran chapel could go away and not feel that the speaker had the only uplifting Bible message capable of perfectly satisfying the heart of man. There was no pulpit affectation in the speaker, but a bearing entirely in harmony with a layman's presentation of a gospel of joy, and

What "Surrender" and "Consecration" Mean

Two words frequently used in the Christian's vocabulary are often improperly understood, even by Christians themselves. The terms "surrender" and "consecration" in these meetings were given simple yet thorough definition.

The speaker said that we either surrender a thing or we do not surrender it. When we "surrender all" Christ accepts that surrender and does not require us continually to re-surrender that which He already has accepted.

New things, however, may come up in the consecrated Christian's life which, as quickly as recognized, are fully turned over to the Lord as of course belonging to Him. A furnished house with all it contains is entirely turned over to a new

owner. The keys are surrendered, but the previous occupant still dwells with permission in the new owner's home. In time an article not mentioned in the inventory list is found. What shall be done with it? It may be slipped into some secret conscience-stricken corner and used, or worried over, at will. Or, on the other hand, it may gladly be given over to the new owner, with, as it were, a postscript to the original bill of surrender; "and here is something else, Lord,

that I didn't know I had; that too, I surrender to Thee."

Missionaries Surrender

In this way many surrenders were made during the meetings. One missionary surrendered a disposition to fret over the fact that he could not answer the accumulated letters from home friends as he wanted to. One surrendered a latent talent for writing when the line of least resistance was to let somebody else write the missionary articles and letters. Another surrendered splendid opportunities for missionary service when they came so thick and fast as to handicap the growth and feeding of her own soul. One young lady surrendered a constant refusal to use her talented voice for any other than strictly sacred music.

Declarative statements of fact from the Bible were presented and held up for full belief at face value regardless

Moody Bible Institute Monthly



Rooster Mountain, China, where the Victorious Life Conference was held

constant victory over all evil.

Counterfeit victory on the part of Christians was described and exposed by illustrations.

A woman is sitting next to the only vacant seat in a street car. A back-biting neighbor enters. An ordinary conversation takes place in which feelings are suppressed and words appear smoother than butter. Regret is expressed that the parting has come so soon. Then the Christian breathes a sigh of relief and compliments herself on the victory won over all desire to speak out just what she thought about her enemy. Counterfeit victory!

Again; an unhappy saint thinks that victory has been won when, as she says, "I boiled and boiled inside, but I didn't boil over;" or, another, when saying, "Well, I didn't boil, but I certainly did simmer." "Bible victory," Mr. Trumbull said, "doesn't provide for even simmering—only radiant love for your worst enemy."

of adverse feeling, or of a natural tendency to relegate them to full application only in the future world; such facts as: "He that believeth on me *hath* everlasting life" (John 6:47); "The law of the Spirit of life in Christ Jesus *hath* made me free from the law of sin and death" (Rom. 8:2); "My grace is sufficient for thee" (2 Cor. 12:9); "Nay, in all these things we are more than conquerors through Him that loved us" (Rom. 8:37). "These verses are not true because we believe them," the speaker said, "but we believe them because they are true." He continued: "If truth is truth, and if God's word is truth, then our feelings have nothing whatever to do with the altering of that truth."

Evan Hopkins' Illustrations

Mr. Trumbull made this graphic by an illustration he quoted from the late Evan Hopkins of England. Three imaginary men were introduced and marched in single file across the platform. The first man had his eyes fixed on the goal and marched straight forward. The second marcher kept his eye on the first, and followed close behind. The third was a little man, and it was his duty also not to lead but to follow. The names of the three men are, Mr. Fact, Mr. Faith, and Mr. Feeling.

With such abundant statements of fact no justification was found for worry. Worry was described as one of the gravest of sins because it means failure to believe the plain word of God. "The life of victory is a life entirely free from worry," said Mr. Trumbull, "yet many an earnest Christian mother worries as she prays for her wandering son, and many a consecrated wife worries as she prays for her unsaved husband or loved ones." A line of distinction was drawn between prayer accompanied by worry and anxiety, and prayer of real burden yet of peaceful assurance, though of the extremest intercessory nature for an erring friend.

"Thou, and Thy House"

And that led up to the theme of one

of the services which made an indelible impression upon a large proportion of the missionaries who heard it, namely, that it is God's will and plan to save men one by one and yet by units, not of nations or cities, but of families: "Thou shalt be saved, and thy house" (Acts 16:31).

Frequently in the brief service of prayer which preceded each address request was confidently made for loved ones and personal friends in distant places, as well as for Chinese co-workers in many mission stations.

That God is especially pleased to have all the members of a family or household saved is encouraging to the missionary who knows what it is to have a lone convert come to him and tell of the persecution he is receiving under the roof of his own native house. Many of these individual converts are driven in their own homes to bend the knee and do obeisance before ancestral tablets and hideous forms of idols, and only too often is their newly found faith thereby choked out.

Thus to press the battle right on through the family against whatever the opposition might be, pleading God's delight in seeing whole households in the faith, is doubtless a better missionary method than to preach in one locality for a little while and then pass on to the next village—villages are so often synonymous with families in China—leaving one or two newly lighted candles to shine, or flicker, for themselves as best they can.

Many searching questions were sent by the missionaries to Mr. Trumbull for discussion at the last meeting, making it truly a conference. In some cases the speaker admitted that his own personal experience alone was insufficient to enable him to answer the question satisfactorily; nevertheless, his ready and fitting quotation from the Bible, always giving chapter and verse, made it possible for him to help many a missionary who perhaps not outwardly but inwardly was carrying some greater

or lesser unsolved problem about the practical application of Christianity to life—to hard missionary life.

The Open Air Meeting

The climax of the conference was reached the second Sunday afternoon in the open-air testimony meeting. This was held on the premises of the China Inland Mission where there is a small horse-shoe valley—a natural amphitheater, opening to the south.

Of scores of Spirit-borne testimonies that made this outdoor service one to be remembered, may I quote the substance of just one?

Modestly waiting until after many others had spoken, a frail little lady of the Lutheran mission testified: "Since we've been on the mountain we heard that the robbers broke into our station and plundered all the belongings in our home. Ordinarily, I would have worried and fretted and cried about it, but this time I find Jesus so much dearer and more precious than any earthly things that I cannot feel perhaps as annoyed as I ought to about the robbery. Occasionally I will think of some little article that I prized, and just this morning I happened to think of a certain present my mother gave me which I left in our trunks in the house; and I was tempted to say, 'Oh, dear, even that is gone too; if the robbers had only left me that one thing!' But just then Jesus Himself so filled my heart that I thought of Him and loved Him infinitely more even than that keepsake of my mother. Instead of feeling angry with the robbers, I can testify this afternoon that there is love in my heart for them, and if I could meet them I would be glad to pray with them and freely forgive them, for I'm sure they didn't know any better."

Need it be said that her very face witnessed her possession of the Christian's secret of a heavenly life?

¹A leaflet, setting forth the Scripture on God's will to save every member of a family, entitled "Is Your Whole Family Saved?" may be had from *The Sunday School Times* at 1031 Walnut St., Philadelphia, Pa.

A Work of Grace Among the Indians

From a private letter of Otto Lomavita of Oraibi, Ariz., to N. A. Ironside of Oakland, Calif.

"WE HAVE had some interesting days since coming home from the conference. The following

Tuesday, after we had come home, Johnson, said to me in the evening, "Otto, I have something on my heart that I wish you to know and to pass your judgment upon. You know that the aged woman, my aunt, died today. With her passing away our clanship, The Bow-and-Arrow Clan, has come to an end as far as its propagation is concerned. Her only daughter, Dora, is a Christian, and Dora's niece, Tillie, is also a Christian. These are the only ones who should extend this clan (for the clanship belongs to the female line), but, as you know, we do not cling to this man-made affair any more.

A Proposal

"There is in our house, or rather Dora's mother's house, a war god made of stone. Besides that, there was in our house the altar which belongs to our clan. I have been minded to bring them out on this coming Sunday afternoon and have the idol broken to pieces before the eyes of the tourists and the Hopi who are now here for the snake dance, after reading the chapter from God's Word that tells about such things. I do not know where the altar is kept now, but I can at least have the idol before the people. Will this be scriptural?"

"I told him I believed it to be according to God's Word, and so he made ready to

carry it out after referring the matter to our white missionary.

The Proposal Discussed

"The following evening at our prayer meeting we had this matter put before the Christians for discussion. They all agreed that the idols should be put away. The oldest man, Kuwanwikvaya, known for short as Wikvaya, and was once a priest, was first asked to give his opinion and he replied,

"I have done away with the idols for many years now and have nothing to do with them. They belong to the woman, my sister, and I do not know where they are now."

"The old man, Talasnomtiwa, the blind



Medicine Chiefs Preparing for the Dance—From "In Red Man's Land"
Copyright Revell
(Courtesy Revell Co.)

man, was next asked, and he replied, "I had to do with living beings. I had men to perform the office of gods. I cannot burn them but they can burn themselves." This man, too, was a priest at one time.

"And so on each gave his voice against the wood and stone.

Collecting the Trophies

"The day following Johnson learned that the war gods belonged to another household, but that the altar and idols belonging to their clan were taken to Hotevella by Chief Yukiwma. The next evening, that is, Friday evening, Johnson took me with him to Hotevella after the altar and the idols. We called the chief from the kiva (the underground association room), and after some lengthy talk, obtained our object.

"There were a great many white tourists there who were waiting for the snake dance to be had on the next day. To them we made known our plan and invited them to attend the bonfire of the idols.

"We did not, however, find them (the idols and altars) all, for some were still in Oraibi. These were gotten the next day and we put them in the back rooms of the chapel where we had them imprisoned and compelled these gods to wait or their trial for murder!

Resisting the Tempter

"On Sunday morning we had a double service. Two young girls were baptized upon confessing their faith in Christ. This was followed by the Lord's Supper. In the afternoon we made ready to have a unique service.

"After our dismissal in the morning, three white strangers entered the chapel and asked to see the altar and the idols, saying that they were obliged to leave soon, but would very much like to see these things as "they were very interested in antiquities."

"We took them down into the cellar where the prisoners were and gave them leave to examine them. They pleaded for them and entreated us to save them and have them sent to the National Museum for historical study. We refused to do that and then they asked if a photograph might be taken of them. This was refused. They pleaded to have

them saved saying they might prove invaluable in furnishing a clue to the ancient history. The man said he was a geologist and the woman a scientist. Though we were fully conscious that such might be the case, and that Johnson might even receive a nice sum of money for the articles, Johnson at length answered:

"Let my words be final. You have seen and examined all these things. They have no life in them. Though only wood, they have kept me from accepting Christ for many years. They have been the means of sending hundreds of souls into perdition and, though wood, yet under the power of Satan they will yet send hundreds more into hell. They have consumed our household. We may gain all knowledge and have all the money that can be found but all these things will never be sufficient to save our souls. I am determined that they should be burned. Not a single vestige of them shall remain."

Doing Personal Work

"Upon this I asked them these questions: (a) 'Have you accepted the Lord Jesus Christ as your personal Saviour?' (b) Have you staked all your future interest upon the atoning work done on Calvary?"

"They dodged by saying that of course

they did, for they were Congregationalists! Upon this one of them, a man, left us immediately. I spoke with them for some time, telling them of their need of Jesus Christ and His words. Then Johnson said to them:

"Let me extend to you my hand believing you at your words that you both are God's children. I do not know how true you may be to your words, but God knows. You have now seen and handled that which no white man has ever seen and but few Hopis have seen. They are as old as the Hopis themselves, that is, since Oraibi was founded. They are wood and stone. They have kept me from coming to Christ for many years. They possessed my whole being (weeping). But God's Son, Jesus, cleansed me from all these and has saved me. I know from experience that I am saved and that God's Word says so. Now, shall we meet in heaven? I have looked you over very carefully. You have a superior intellect and can read and write. I lack these things. But I have accepted Christ and He has saved me. Will I see you in heaven, or will this be the last time that I shall see you? Will you meet me in Heaven?"

"To these questions they stood in silence as though they were struck. At last they softly thanked him for his words and left without smiling. We are praying that God might yet save these souls.

Tempted Again

"After dinner we made ready to load our idols and the altar pieces.

"Just then the missionaries from Polacca and Toreva (first and second Mesa) came. For the first time these sacred things were seen in the public.

"We then went on the top of a hill which is in the center of the lower village. On our way there the traders stopped us and pleaded with us to spare the idols to which a firm answer to the contrary was given.

"Several songs were sung. By this time a crowd of tourists were gathered together to witness the ceremony. Our missionary from Hotevilla and Paqavi offered prayer in English after which our missionary here, Mr. Karl Friesen, gave an introductory address explaining that



Navajo Camp Scene—From "In Red Man's Land"
(Courtesy Revell Co.)

this event was not due to his urgings but that it was prompted by the Holy Spirit and therefore we should give God the praise. Johnson had not so much as mentioned it to him until Wednesday night after he had talked it over.

"During this time Johnson was busily engaged in putting the idols and the altar pieces in order. While he was doing this I gave a short talk in English emphasizing the need of Christ by our people, and how that we are trying to lead our people to a new and a better way which the tourists who come for the snake dance, always tear down. I ended by saying, 'If you do not need Christ in civilization, do let us have Him.'

An Indian's Testimony

"Then Johnson opened his Bible and read Psalm 115:4-8. He then spoke in English and said in part:

"We are this day gathered around these idols and altar for the purpose of destroying them. Permission will be granted you for you to examine all these things soon.

"Look at the idols before you. They are made of wood. They have eyes but they see not; they have noses but should you pour out perfume before them they will not be able to smell it; they have hands but should you offer them your hand, they will not respond. They have ears but they will not hear your greeting; legs have they but they cannot walk.

"And yet, these have kept me from accepting Christ for many years. They have sent hundreds of my people into perdition and have consumed our household. Though only wood, they will yet send hundreds into hell under the power of Satan. Shall we save them? 'They that make graven images (and keep them) are like them.' We may gain historical knowledge by these and know all history, but our knowledge will but drive us away from God and will never be sufficient to save our souls. I lay myself open to the consequences if there be any. I gladly sacrifice myself in saving our people from perdition through these idols.

An Indian Allegory

"Let me tell you a story that you have never heard.

"Once upon a time a blind boy was born to a Hopi family. His parents loved him much and so took great care in raising him up. When he was about twelve years old, his father made for him a smooth stick, a staff, by which he was to be led about.

"One day he said to his father, 'Father, I want you to open my eyes. I hear people talk about things I do not know and I want to see how they look and I hear them speak about lightning but I do not know how it looks. I want to see the people! But his father said he could not do that but that a great doctor was coming and that when he comes he would open his eyes.

"When he was about thirty-six years old, this doctor came and examined his eyes. He took him and operated on his eyes. Now the medicine and the operation hurt him. But the operation was successful though the boy was angry at

the doctor when he pained him. Now for the first time he saw and for the first three weeks he could only see faintly. Then he went up on a hill and from there he viewed the whole landscape and then he went upon a mesa from where he saw more.

"One day while he was walking he saw an object in the air but did not know what it was, having never seen it before. It swooped down to an ill-smelling thing on the road and commenced to eat it. He soon learned that the creature which swooped down was a buzzard and the bad-smelling thing was a dead horse. The buzzard flew away having evidently been satisfied.

"The next day he was walking in the same way when he again saw this same buzzard, but this time he brought with him another one. They both satisfied themselves on a dead horse and then went away. This went on day by day, each day seeing the buzzards increase in number until he could not count them all.

"Now let me interpret this allegory. This blind boy is myself. At the age of about twelve, my father gave me these idols, represented by a smooth stick, for me to be led about with. I heard people talk about heavenly things but I could not understand them. The doctor who was to come and who was to open my eyes is the Holy Spirit, even the Lord Jesus Christ. The medicine used is the gospel. How it did hurt me when it told me of my sins! I got angry at Him but He continued His work and operated on my eyes and it was successful. I could not see or understand all at once but when I got up on the top and mesa of experience I saw more.

"The ill-smelling dead horse in the road is a *snake dance*! The buzzard is the first white man who came to the snake dance and devoured it. He soon went away and

brought another white man with him. These went away and year by year saw them come more and more until today we see so many white people devouring a rotten horse!

"This snake dance is a stinking, dead horse in the sight of God.

"Friends, feed upon the Living Bread."

The Pile Lighted and the Storm Helps

"After this Johnson spoke in Hopi followed by others, calling upon our people to forsake the idols and to accept Jesus.

"Permission was then granted all to look upon these helpless prisoners of our Lord Jesus Christ. Strenuous attempts were made to photograph these things but without much success.

"By this time a lightning storm was approaching, led by a strong sand storm, such as Arizona alone produces. Quickly we piled them together, and I poured gasoline upon them and Johnson lighted the pile. Amidst the flashing of lightning and sand storm the flames arose of what was once the greatest despot in the souls of our people, but what now lay helpless before the majesty of Christ.

"Immediately we broke into singing, 'When the Roll is Called Up Yonder,' in Hopi, the words in Hopi being appropriated for the occasion. Soon the storm abated and smoke of the idols was seen rising in a great calm.

"Thus the foundation of the religious life of the Hopi was laid in ashes and we trust and pray that good may come out of this.

"We have received many criticisms for this action from the white people, but we believe that this was according to God's will. I have seen the very underground-association room, called the 'Kiva' by our people, and where this ceremony was formerly held, torn down by the unbelievers since then."

Modern Palestine

Abridged from a letter from Rev. Arthur W. Payne

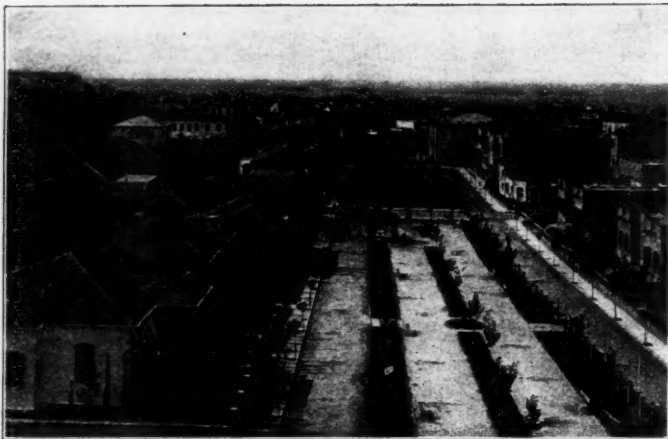
OUR Palestinian correspondent, Rev. Arthur W. Payne, of the Mount Carmel Bible School of the British Jews Society, has sent us an interesting account, too long to publish, of a recent visit to the Holy Land which was made by two members of the Society, Rev. F. J. Exley and Mr. Richard Cadbury, who spent considerable time there in a careful study of the religious, political, and social situation.

These brethren met the governor and mayor of Haifa, the Greek archbishop of the district, the religious head of the Moslems, the chairman of the Chamber of Commerce of Jerusalem, and other dignitaries and officials whose titles sound so strange to those accustomed to the nomenclature of the Old and New Testaments. Think of the governor of the district of Phoenicia enlarging to them on the prospects of the "Rutenberg Electrical Scheme" already starting operations at Jaffa! Jaffa, where Peter was found praying on the housetop of Simon, the tanner!

How absurd and ridiculous it seems to us, and how our indignation rises at the thought of such desecration! Yes, until our eyes fall on the accompanying photo of Jaffa, at whose chaste modernity we stand aghast. Can it be possible that Peter was ever there?

And then Mr. Payne goes on to tell of beautiful gardens visited, silvery orange blossoms, auto rides, playgrounds for children, art studios, etc., which leads up to what he says about the schools, the primary schools and the secondary schools. It sounds almost unbelievable that in these old Bible towns and villages of Abraham and the patriarchs, boys and girls, many of them recently from European ghettos, should now be receiving instruction in English and other languages, in geography, in physiology, in nature study, in mechanical arts, and related subjects.

Of course much of the account of Mr. Payne was taken up with the religious aspect of the situation. "The statements we hear that the youthful Zion-



A Modern Colony in Jaffa

ists are atheistic," he says, "are far from the truth; one finds that each settlement has before long its appointed place of religious worship." In these settlements, as at other places, the visitors spoke as

they had opportunity and left behind them tracts and pamphlets and copies of the Scriptures, sowing the seed beside all waters.

We close our synopsis of the paper so

kindly sent us by quoting the following paragraph or two:

"We touched Nazareth on our way to Tiberias, and were glad to meet the Nile Mission Press colporteur, and give him some literature for circulation amongst the Jews who since the war are finding a home in this once fanatic Christian town.

"It was market day, and an interesting snap-shot the scene made. We read the story of Luke 1 and had prayer in the so-called Church of the Annunciation, stopping on the way to pick some of the most beautiful wild flowers.

"We read the story of the miracle of Cana, as we passed the fountain where doubtless, the water that the Lord turned to wine was taken.

"We did not get out of the car till we stopped at the traditional Bethsaida, and from this scene of the early life of Andrew, Peter and John, we went by boat to visit the remarkable ruins of the synagogue of the Roman period at Tel Herno or Capernaum. On the water we read all the Gospel passages referring to our Lord's words and works around the shores and on the sea of Galilee."

Americanization of the Unassimilated

[The *Chicago Tribune* has been dealing with this question as it affects the Jew, and receiving many letters on the subject from its readers, among them this from the pen of the new incumbent of the chair of Jewish Missions in The Moody Bible Institute.—Editors.]

TO THE Editor of the Tribune,
"Dear Sir:
"Can you spare space for another comment on this important subject growing out of your editorial on May 19, with which I find myself in practical agreement?

"My reason for writing is that I approach the subject from the point of view of a Jewish Christian, and one who has recently come to America to aid in the direction you have pointed out. My credentials are that on the recommendation of the Hebrew Christian Alliance of America I have been called to the chair of Jewish Missions in the Moody Bible Institute of Chicago for the purpose of equipping young men of my race who have accepted Christianity, to work among their own people for their salvation and their up-building in those elements of character which must inevitably make good citizens.

"The Jewish immigrant is totally different from any other immigrant that comes to these shores. The difference between the American and other non-Jewish peoples is largely outward—easily acquired, easily dropped—and the stranger is soon worked into the fabric of American national life. It is simply a matter of language and customs with him; he becomes an American as soon as he has learned the language and acquired the customs. The explanation of this is that he was part of a homogenous whole in the land of his origin, and the feeling of foreignness is absolutely uncongenial to him. With all his being he is striving to find his place in the new order of things,

and having found it, to rest there contentedly.

"It is quite different with the Jew. He never considered himself a part of a homogenous whole in the land of his origin. For centuries the feeling of strangeness and aloofness has been implanted and fostered in his soul, and while he easily adapts himself to new circumstances, he never learns to feel really at home anywhere. The reason for this lies very deep.

"The cleavage is not outward—it is a cleavage of soul. Christian civilization has driven the Jewish soul out of its pale and embittered it so that it is now well content to remain outside forever. The main reason for leaving the countries of Europe is to escape the burdens, humiliations, and sufferings which so-called Christianity has put upon him during the long centuries of the past. And his resentment is great when he meets his old enemy on these shores, though in a different form.

"Of course, his view of American Christianity is largely wrong, and distorted by prejudice—but it is the outcome of a deep lying fear of what it may bring upon him and his children in the unknown future. The kindest advances of Christians are therefore looked upon with suspicion as a kind of trap to capture and destroy the Jewish soul. And, judging by the history of the past and from many things that happen in the present, he considers his attitude amply justified.

"From the above consideration it appears that education must take a different form in dealing with the Jew than in the case of any other nationality, and after years of experience, I am convinced that the form of Christian education herein referred to is the very best.

"Christian ignorance of the deeper

things in Judaism, and Jewish ignorance of the real soul and aim of Christianity were the cause of the hatred and prejudice which for centuries held the two apart. It is in the seats of high learning where these matters should be dealt with. Other institutions should follow this example, and so create an atmosphere of sympathy and understanding between the Jew and the Christian. The rest will take care of itself."

"Yours truly,
"S. Birnbaum."

HOMEWARD BOUND

By P. P. Bilhorn, May 3, 1923, written for my dear old friend and brother in the Lord, Dr. W. H. Clagett, in honor of his seventy-fifth birthday.

I'm homeward bound; soon I shall see
The flashing harbor light;
Its welcome ray will beckon me
Across the dark wild night.

Chorus:

I'm homeward bound, yes, homeward bound,
By wave and tempest driven;
With fav'ring gale and swelling sail,
I'll reach the port of heaven.

A little longer tempest tossed,
A little while to wait;
A few more days of chilling frost,
And then—the Golden Gate.

A few more billows yet to meet,
White-crested by the foam;
A few more sorrows,—then how sweet
Will be the rest of home.

A little nearer every day
When falls the eventide;—
The harbor is not far away,
Where I shall e'er abide.

Moody Bible Institute Monthly

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

WHY THE CHRISTIAN IS DYNAMIC

The Sunday School Times

Things that do not move have their usefulness in the world, after all. They are "static." The Modernist loses no opportunity to condemn the "static," insisting that the conservative or "Fundamentalist" Christian position, being static, would kill all progress; and that Modernism, by contrast, is dynamic because it is forward-looking and progressive. Dr. David J. Burrell of New York has made an illuminating comment on this. "The Christian is 'dynamic' only because his foundations are 'static.' His character rises like a glowing superstructure on fundamentals that cannot be moved. If a mathematician were to insist on going back continually to prove the axioms, he would never so much as cross the *pons asinorum*. Some things must be regarded as settled 'once for all.'" The Rock of Ages is gloriously, immovably static; and God's Word is the same, for "For ever, O Lord, thy word is settled in heaven." Those who *know* these eternally settled and therefore static truths and facts are dynamic with the dynamite of heaven, with the omnipotence of God Himself, and are active with a God-created energy that is unknown to and unknowable by those whose foundations are question marks.

RADIO AND SOUL SAVING

New York Evening Post

Radio broadcasting of church services has given rise to some interesting views as to the efficacy of this means of appeal to the spiritual consciousness. Cardinal Dubois, Archbishop of Paris, finds "wireless most interesting, but broadcast sermons cannot be expected to convert any one. Wireless is too dry and too cold to have an effect. Personal magnetism is lacking. A speaker conquers his audience by the eyes, gestures, intonation, personality."

How far is conversion in the sense here implied brought about by an appeal to one's emotions or to one's reason? Some persons might be reached by a mere study of the truth and beauty of divine teachings. Others "hit the trail" at Billy Sunday's meetings, this evangelist finding a fruitful field that is barren to gleaners not so strenuous or of less magnetic powers of persuasion. Might not still others get something out of the radio? Opinion among leaders of the church is sharply divided as to the value of radio in religious activities. Some assert that it is keeping away from the pews

many people who, preferring the armchair ease and quiet of their own homes elect to "listen in" rather than exert themselves to attend Sunday services in person. Yet reports from authoritative sources show that broadcast sermons are growing in popularity. An increasing number of ministers are arranging for wireless service from their pulpits.

HERESY BY RADIO

New York Christian Advocate

The radio sermon is becoming a serious problem in some localities. When a man can sit at ease in his home and "pick up" the best preacher in the metropolis, he is under temptation to stay away from the little church at the corner. If the Protestant preacher winces under the competition which radio has suddenly brought upon him, what about his neighbor, the Catholic priest, who finds his flock discussing the sermons of some eloquent Presbyterian or Baptist divine? Books which are thought to be perverse of the faith can be placed in the *Index Expurgatorius*, a list which includes some of the noblest works of the human intellect. Is the same method to be applied to communications by wireless? It looks so. We need not be surprised to read in Saturday's paper a note opposite Sunday items in the radio programs to the effect "that good Catholics must tune this out." For *The Observer* of Pittsburgh (which can usually be depended upon to reflect truly the opinion of influential Catholics) recently published the following question and answer: Query: "Is there any harm for a Catholic in his own home following through the radio service conducted in a Protestant church?" Answer: "There certainly is harm, and it is difficult to see that the practice is defensible. We are not permitted to take part in heretical services. Faith is a priceless gift of God, and carries with it a grave responsibility. It may be forfeited, and no one is permitted to expose it to perversion. Listening in on the radio at heretical services, even if one is not bodily present, constitutes such a danger."

AFTER BLOWING UP ITS FOUNDATIONS, WHERE IS EVOLUTION LEFT?

Eastern Methodist

The Bible champion quotes from a writer in the *New York Globe* some deadly bombing of evolution by ultra-evolutionists themselves. Herbert Spencer says, "Either there has been inheritance of acquired characters, or there has been no evolution." And this surely is self-evident, for the fundamental principle of evolution is the accumulation and then transmission to offspring of slight variations in the life-time of some animal. So that if these variations die with the particular animal and are never trans-

mitted there is no change upward ever possible. But on this point Alfred Russel Wallace, who announced the theory at the same time Darwin did, now says, "All the available evidence is opposed to the doctrine of acquired characters." Mind you, he says, all the evidence; and Professor Conklin, who goes the whole length of abusing everybody who denies evolution, strangely and inconsistently says, "It is now practically certain that acquired characters of the mortal body are not inherited; that is, are not transmitted to the germ-plasm." Then how, on any sane reasoning, can evolution take even one step? The very foundations are shattered by these unqualified admissions that acquired characteristics, the one only basis on which species could change to

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higher species, are not in evidence at all. And straight against all such origin of species by slow and infinitesimal variations transmitted is all the geological evidence in fossils that new forms appear suddenly in full character. Evolution would require millions of intermediate forms and there has never yet been found even one clearly such intermediate. Another shattering blast.

THE PULPIT'S MESSAGE

The Chicago Daily News

Efforts to increase church attendance commonly take the form of broadening the field of church activities. The church has taken on aspects of the club, the gymnasium, the public forum, the social center, the bazaar, even the moving picture theater. While efforts to socialize church work have been made with the worthiest of motives, it is possible that there has been a concomitant loss in emphasis on what used to be considered by very many persons the fundamental reason for the church's existence—good preaching.

It is characteristic of the age that, as an English minister complains, "while most congregations are grateful for good preaching, in practice they frequently discourage it and regard the minister who spends his evenings playing bridge as a man very much alive to the needs of the time." It is well to get the point of view on the other side of the pulpit, but this does not mean that the pulpit need be remembered by the minister only on Sunday, as one among a hundred other duties.

Not alone in modern times has the net of practical affairs enmeshed spiritual leadership. The church in the eleventh century faced a similar condition when its bishops and abbots were feudal vassals, and even in some cases military leaders and civil executives. These responsibilities laid the churchmen open to influences far removed from the spiritual. The present zeal of the church in social reform also has a tendency to reduce the emphasis upon more fundamentally spiritual problems which exist in spite of the vogue for a sociological religion.

Meditation is little practiced in the world to-day. Philosophy goes to seed in the modern university, while social science becomes increasingly popular. Yet neither knowledge nor religion is limited to its social purpose. Social science has its value, but only a sound philosophy can give it rational direction. In the church, social and charitable activities are important, but they should not overshadow the spiritual realizations which are valuable in themselves as well as a guide for conduct.

The earnest minister as a social worker is not a real success if the manifold odds and ends of superintending his church and its activities deprive him of the time and quiet necessary to make his church a spiritual force instead of merely one competitor among many for the people's time and attention.

THE SOCIAL IDEALS OF A STATESMAN-PROPHET

Chicago Evening Post

The soul of Isaiah had seen God. It had been stirred with a new sense of the divine reality, with a conviction that only a return to His program of love and justice and righteousness could save Judah. So from his fire-touched lips came words of stern denunciation for the evils of his day. It will be noted that the emphasis is on sins against human freedom and welfare, sins of selfish indifference to the common good. The rulers of Judah are told:

You have devoured the vineyards, The spoils of the needy are in your houses. What do you mean by crushing my people and by grinding the face of the needy?

The authorities are lawless and leagued with thieves.

All of them love bribes and are running after fees.

Nor did he spare the monopolists of land the essential requirement for life in Judah. Isaiah, in the name of Jehovah, was against the control by a few of that which was necessary for the welfare of the many. Hear him:

Woe to those who join house to house, Who add field to field Until there is no space left, And you dwell alone in the midst of the land.

There were skeptics and cynics in Isaiah's time. We have them with us today. They jest at idealism. They ridicule the thought that there is a God who cares, and who will vindicate the righteous principles they violate.

"Woe unto them," cried the prophet, "Who say, Let Him make speed and hasten His work,

"Let the purpose of Israel's Holy One draw near

"And come that we may know it!"

They "call evil good and good evil; put darkness for light and light for darkness; they are wise in their own eyes," but their wisdom is folly.

Side by side with injustice, monopoly and cynicism in Isaiah's time, as now, went the indecent vanity of wealth. Judah's fashionable women come in for caustic condemnation:

Because Zion's daughters are haughty And walk with heads held high, and wanton glances, Tripping along as they go and jingling with their ankles, Therefore Jehovah will smite with a scab the crown of the head of the daughters of Zion, and expose their shame.

But the constructive note sounds clearly amid the "woes" of Isaiah's message: "Cease to do evil; learn to do good; seek justice, relieve the oppressed; vindicate the orphan; plead for the widow. . . . Come, let us agree together, saith Jehovah, tho your sins be as scarlet they may become white as snow; tho they be red as crimson, they may become as wool; if ye willingly yield and are obedient, ye shall eat the good of the land. . . . If you will not hold fast, verily you shall not stand fast!"

Where is the statesman, with a vision of God, who will be for our modern civilization as faithful a prophet as Isaiah was for Judah?

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All Eyes Are Focused on Russia

Most everybody is interested in Russia. Why? Because Russia is in the crucible and all the world is eagerly watching and tensely waiting for the outcome.

This is what our Commissioner, Boleslaw Goetze, who has just returned from Russia after spending 5 weeks in Ukrania and journeying thru to Moscow, says: "Religion seems to be daily faring worse. Bolshevism is Antichristian, and I was implored by leading pastors and others to tell the world the whole truth about their awful sufferings. There is organized persecution against Christians in Russia. Young people under 18 years cannot attend Sunday School or religious services."

In spite of all this a wonderful movement is gradually growing, resulting in marvelous blessing to multitudes. One man from Russia writes, "I am looking forward to a great Revival, the signs of

which are already quite distinct." Another tells of a place where over a hundred people professed conversion. Literally hundreds are being saved thru the work of our missionaries. All praise to God!

Pastor Goetze's complete report will appear in an early issue of "The Friend of Russia," our official monthly organ. This Society is Interdenominational, Evangelical and Evangelistic, and we have about 150 missionaries already at work (all of them thoroughly orthodox), spreading the Gospel, distributing Bibles and Scriptural literature, and bringing relief to the destitute. Write today for a sample copy of this publication and read about the great work of God going on among the Russian people now. Your prayers and help will be greatly appreciated.

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WILLIAM FETLER, General Director

W. S. HOTTEL, Home Director

Young People's Society Topics

John C. Page

July 8

What Does Christian Brotherhood Mean?

1 John 3:10-24

To the Scripture reading as given above, there should be added such passages as Matthew 11:27; Galatians 3:26; 4:6 and 1 John 5:1-4. A careful study of these verses will give the best approach to the subject of Christian brotherhood.

This brotherhood is not universal. It is composed of those who have put their faith in the Son of God and staked their hope for time and eternity upon Him. In the words of Galatians 3:26, "We are all the sons of God by faith in Christ Jesus." Adding to this another verse from Galatians 4:6, we read that God hath sent forth the Spirit of His Son into the hearts of believers so that they are able to say, "Abba, Father." In other words, we become sons of God and members of Christian brotherhood by faith. Then the Holy Spirit comes into the heart of the believer to make the relationship real in experience.

The opening verse of our Scripture lesson tells of others beside the children of God. It speaks of the children of the Devil, those who love sin rather than holiness. The Bible flatly contradicts the modern doctrine of the universal Fatherhood of God. In Matthew 11:27, we read that "no man knoweth the Father save the Son and he to whom the Son will reveal him," and again in John 1:12, 13 we are taught that to as many as received Christ, to them He gives the power to become the sons of God, even to as many as believe on His name.

Looking again at our Scripture lesson, we observe that Christian brotherhood involves a life that is Christ-like, a life of righteousness (v. 10), a life of endurance under trial (v. 13), a life of love (v. 14), a life of sacrifice (v. 16), a life of compassion (v. 17), and a life of sincerity (vv. 18-20).

Such a life demands the presence of the Spirit of Christ in the heart. This presence is the secret and source of Christian brotherhood and Christian brotherliness.

July 15

The Inner and the Outer

2 Corinthians 4:16-18; 1 Samuel 16:6-13

"The Inner and the Outer" indicates two different realms. First, it speaks of the difference between appearance and reality. The outer or outward appearance is that which man sees; the inner reality is that which God sees. In other words, man looks at us while God looks through us. When Samuel looked at Eliab, he saw only the outward appearance—"the height of his stature," but God saw the inner life. In God's estimate it is life, not bulk, that counts. Quality, not quantity. In spiritual

quality and capacity David was much better than Eliab. This is the determining factor, for the usefulness of any man is measured by his spiritual power.

"The Inner and the Outer" sometimes indicates the difference between the natural man and the spiritual man. 1 Corinthians 2:14, 15, gives an example of this. The natural man is the one who lives on the plane of the bodily senses and sees and cares only for the present. He walks not by faith but by sight. He endures not "as seeing him who is invisible," but as one to whom only visible things are real. On the other hand the spiritual man lives in the power of the inner life. In the words of 2 Corinthians 4:18, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

"The Inner and the Outer" sometimes denote the difference between the old nature and the new, referred to in Scripture as the old and the new man. Romans 6:6; Ephesians 4:22 and Colossians 3:9 throw light on this. The old man stands for the fallen and corrupt nature with its tendency to evil and its expression in outward life. The new man is that holy nature referred to in Ephesians 3:16 as "the inner man." This holy nature is imparted to us in the new birth. It is that in which the Holy Spirit dwells and which He renews and energizes so that the Christian believer may be strong in grace and victorious in life. Read carefully Ephesians 3:14-21.

July 22

What in Present Day Social Life Would Christ Approve and What Would He Disapprove?

1 Corinthians 10:23, 24, 31-33; 11:1

It is evident that our Lord would approve, and does approve, any life patterned after the standard presented in these Scripture verses. Seeking the profit of others that they may be saved was the key note in Paul's ministry after his conversion.

Mark that word "saved." It means to deliver, to preserve, to make whole. This applies not merely to the physical but extends to the whole being—spirit, soul, and body. The so-called social gospel ignores this. Its aim and objective is "improved conditions." In a vague way the hope is entertained that improved conditions will lead somehow to an improved man, but improved conditions anyway is the objective whether the man is brought into reconciled relationships with his God or not. Would Christ approve of this as an end in itself? We think not.

The method Paul adopted was to go right to the citadel, the heart, to capture it and to cleanse it, for "out of the heart are the issues of life." Then from this new center, spiritual energies flow out to the circumference, changing and adjusting all the outward conditions of life. Regeneration not only changes the man but changes his environment. It makes him a citizen of heaven and a citizen of earth of whom his city can be proud. Does Christ approve of this? Surely, for it is the result of His own saving power and the greatest testimony to His glory.

This regenerated man with a new center and a new circumference, finds welling up within his soul the ambition to attain the ideal presented in verses

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31-33. Not only so, but he also finds a power to follow after and to realize the ideal. He seeks to glorify God in all things and he seeks the good of others that they may be saved.

July 29

Industrial Missions at Home and Abroad

2 Thessalonians 3:6-13

The Scripture lesson affords a good introduction to the topic. Both by example and precept Paul emphasizes the dignity and value of work. He might have asserted his right as an apostle to be supported by the people because of his spiritual labors on their behalf and because of the great gain that came to them through his ministry. This would have been altogether right and proper, but in order to avoid any possible misunderstanding or adverse criticism he labored night and day, "that we might not be chargeable to any of you."

Missionary work now, is classified as evangelistic, medical, educational and industrial. Converts to the Christian faith need to be taught and trained. Industrial training in many fields becomes of special value to converts because it is helpful in providing a means of support. This develops a sense of self-respect and ability, and also enables the worker to contribute something towards the promotion of the work of Christ. This in turn, becomes a means of grace to the giver, and also brings the life under discipline, thereby introducing another helpful factor in the building of Christian character.

The teacher of industry has the advantage of close contact with those whose good he seeks, and for whose salvation he labors. Unless this form of work is supported continually by a warm evangelistic purpose, it would not commend itself to Christian people, but with such support it enables the missionary to secure the largest results. A recent missionary book, in dealing with industrial work says, that it has proved a distinct evangelistic agency through which many have heard the gospel story as they were being taught better methods of agriculture.

It would be of great advantage for the leaders of this meeting and others, too, to read in connection with this topic, an article published in the *Sunday School Times* of May 27, and entitled, "The Darker Side of Foreign Missions." In the light of this article one can see how easy it is to substitute something for the real objective of Christian missions which is to bring individuals to a saving knowledge of the Lord Jesus Christ.

August 5

Lessons from the Psalms—The Nature Psalm (Outdoor meeting suggested) Psalm 104:1-35

Luther described this psalm as, "The praise of God from the book of nature." In it the power and providence of God are clearly seen. The first chapter of Genesis might well be read in connection

with this Psalm, or its contents might be summarized in such a verse as Nehemiah 9:6.

All the parts and powers in nature find a place here. The light, the heavens, the waters, the clouds, the wind, the earth, the mountains, the hills, the springs, the valleys; the beasts and the cattle, the grass, the herb, the wine and the oil, trees, birds, sun, moon,—all these find mention in this Psalm.

The opening verse is a fine introduction to the Psalm. The wonders of God's handiwork, when clearly seen, lead the soul to express itself in such words as, "O Lord, my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain." Again, in verse 24, the writer breaks forth in admiration and wonder, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." Then, in verse 27, the thought of God's providence for all His creatures finds expression. "These wait all upon thee: that thou mayest give them their meat in due season. That thou givest them they gather: thou

openest thine hand, they are filled with good."

The closing words in verses 34 and 35 are equally significant. We can easily understand the expression, "My meditation of him shall be sweet." Eyes that are anointed to see the beauty and glory of God, even in nature, lead the soul into rich spiritual meditation.

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

"DOUBLE REFERENCE" AND "RECURRENCE"

E. P. W., *Dunkirk, N. Y.*

Question: Where did the laws of "double reference" and "recurrence" originate?

Answer: We do not know. They are commonly used in the works of Benjamin Wills Newton, the English Bible scholar and have been given wide currency in the writings of Dr. James M. Gray. The first-named law is dwelt on a good deal by Prof. Franklin Johnson in his *Quotations in the New Testament from the Old*.

SINNING AGAINST THE HOLY SPIRIT

G. E. C., *Buffalo, N. Y.*

Questions: What is meant by sinning against the Holy Spirit? Who can sin against the Spirit, the saved or unsaved?

Answer: In general sinning against the Holy Spirit is rejecting the enlightenment He gives, especially with regard to the person of Christ. The unforgivable sin against the Spirit is the total rejection of Christ, which the unsaved sometimes commits. But the saint also sins against the Holy Spirit whenever He grieves Him by his manner of life or whenever he is disobedient to His promptings.

SAMUEL, THE PRIEST

C. H. W., *Memphis, Tenn.*

Questions: (1) Why was Samuel a priest? (2) Why did he sacrifice in high places? (3) Why was sacrifice away from the Tabernacle practiced?

Answers: (1) We are nowhere told that Samuel was a priest; neither was he of the priestly tribe. But he did offer sacrifices and apparently with divine sanction. (2) At this time, and upon this occasion (1 Sam. 7:12-14) there was nothing wrong in so doing. (3) The very fact of his not being a priest would explain why he offered sacrifices away from the Tabernacle. Besides the Tabernacle worship in this period of history was in a decline.

INFANT BAPTISM

G. W. W., *Kewanee, Ill.*

R. R., *Rockford, Ill.*

M. K., *La Grange, Ind.*

Several of our readers have misunderstood the reference to infant baptism upon page 426 of the May issue. This is not surprising, since the question was not printed. The answer was not intended as a defense of infant baptism, but was simply stating that in the case of infant baptism the children of believers only, not those of unbelievers, were subjects of baptism, as held by those evangelical Protestants who teach and practice

infant baptism. The Institute faculty contains those who believe in infant baptism and those who believe only in adult baptism. We are living harmoniously together, and we wish that brotherly love might prevail among brethren outside of the Institute who hold opposite opinions about this matter.

THE REVISED VERSION vs. THE KING JAMES

H. I. L., *Springfield, Vt.*

Question: Is the Revised Version of the Bible better than the King James?

Answer: The King James Version has some obsolete words and phrases, and also lacks the advantages of the readings of the many manuscripts that have been discovered since that noble version was made. For many also who are students the paragraphing of the Revised Version is found more helpful, and many of the translations are to be preferred, though not all by any means. Since the new translation changes no doctrinal teachings, the King James is equally as good for devotional reading and all practical purposes, and, indeed, some good Bible teachers still prefer it for certain reasons. It would be well however to own an inexpensive copy of the Revised Version just for comparison.

MELCHIZEDEK

B. P., *Cincinnati, O.*

Question: Who was Melchizedek?

Answer: No sufficient reason exists for not accepting the plain statements of Scripture about this mysterious personage. See Genesis 14:18-20; Psalms 110:4; Hebrews 6:20. He was King of Salem, or Jerusalem, and priest of the Most High. This historical statement of the Bible has received corroboration in the deciphering of the Tel el Amarna tablets, in which the name Uru-salem (Jerusalem) is mentioned, whose king claims that he received his royal power not from natural inheritance but from "the mighty King," who will destroy the power of his enemies. Thus the origin of the name Jerusalem or the city of Salem, goes back at least to the period of Babylonian's intercourse with Canaan, and there is no reason to doubt that Melchizedek was a real king and a priest of the true God.

ACCEPTABLE WORSHIP

J. A., *Morrisvale, W. Va.*

Question: How does the Heavenly Father want us to worship Him? Please explain John 4:23.

Answer: Worshiping "in spirit and truth" means first of all that acceptable worship is not dependent upon its being offered in sacred places (2:21), nor in fulness of knowledge (2:22). Neither does it mean mere sincerity or honesty

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of worship such as some pagans offer, or even the Samaritans. Those words of Christ, "the hour now is," imply that true worshipers must come to the Father through Him, the promised Messiah (v. 26). He says, "No man cometh to the Father, but by me." He is "the truth"; He is the Revealer of the Father; and He is the Sender of the Holy Spirit, who alone can make man's spirit a true sanctuary for worship. Through His Son the Father is seeking all to be His real worshipers. Since "God is Spirit" none but spiritual worship is acceptable to Him. Special places or approved forms or meritorious acts are of little worth, for true worship is an act of the spirit of man as he realizes the spiritual presence of God at any time and in any place.

THE DAY OF CHRIST'S RESURRECTION

M. H. B., Searcy, Ark.

Questions: (1) What is the Bible evidence that Christ rose from the dead on the first day of the week? (2) How is that view harmonized with Christ's prophecy in Matthew 12:40 and the record in Matthew 28:1-6, Mark 16:1, and Luke 23:53-56?

Answers: (1) Luke 24:1-3; Matt. 28:1-6; Mark 16:1, 2, 9; John 20:1. (2) A strong argument has been made by some that Christ was crucified upon Thursday, which they claim is necessary if we believe the prophecy in Matthew 12:40. Others seek to prove that He was crucified upon Wednesday and rose upon the Sabbath. The common interpretation is that according to the Jewish mode of reckoning a part of the day may stand for the whole (1 Sam. 30:11-13; 2 Chron. 10:5,12; Esth. 4:16 and 5:1). But Matthew 27:63, 64 would seem to settle the question. There the expression "after three days," is interpreted to mean "until the third day." Paul also declares that Christ was raised "on the third day" (1 Cor. 15:14). Thus if Christ were crucified upon Friday His resurrection upon the first day of the week would satisfy the requirement of Matthew 12:40 and harmonize the references in Matthew 28, Mark 16, and Luke 23.

DRAMATIZING THE GOSPEL

B. C. R., New York City.

Questions: Is it right to develop plays based upon scriptural themes? Or in other words to dramatize the gospel with a view to bringing sinners to repentance or to enrich the redeemed? Are there any scriptural reasons against this?

Answer: Dramatizing the gospel is becoming more and more in vogue, but it is no new thing. It is claimed that the modern drama grew out of the custom of Bible plays in connection with the church. If this be true, then we may be certain that the present practice will also deteriorate into something far below what it now is.

In favor of attempting to visualize the scenes and events of the Bible it may be said that the shortest road to the brain

is through the eye. As a mere means of instruction much can be said in favor of acting and of the motion-picture. The impression of pictures is also often more lasting than instruction imparted by mere words. Costume, color, scenic effects, and action greatly emphasize the spoken word. They awaken interest and hold the attention. They help to make historical scenes and events more real. Besides the miracles were acts which emphasized great truths. They have been called "parables in action." They appeal to the eye. Thus at the beginning the gospel was proclaimed by both sight and sound.

Upon the other hand, will not the entertainment feature of the dramatized gospel lessen its effect upon the observers? Will not imperfect reproductions cheapen or distort the gospel message? Is it possible to dramatize truth without marring its beauty? Can even the best acting accurately reproduce Bible scenes and events? Is not their sacredness lessened by the very attempt to act them out? Is it not better for the soul to have more room for the religious imagination than to witness an imperfect attempt at realism in connection with spiritual things? The emphasis of the New Testament is upon *preaching* and *hearing* the gospel. It is the Word that is sharper than any two-edged sword. It is the Word that is the sword of the Spirit. We fear that there is a snare in this attempt to visualize the gospel; that it is substituting a human method for the divine; that its tendency is to make us less dependent upon God and His written or spoken Word.

THE INTERNATIONAL UNION OF GOSPEL MISSIONS AND THE FAMILY ALTAR LEAGUE

At the tenth annual convention of the International Union of Gospel Missions, just closed in Minneapolis, it was arranged that each mission is to appoint a committee on family worship and in co-operation with the Family Altar League work among the families with which it comes in contact with a view to establishing or bringing back the custom of family worship.

The Family Altar League, which furnishes the "Daily Bible Readings" for the MOODY BIBLE INSTITUTE MONTHLY, is just beginning a vigorous campaign throughout Cook County and the State of Illinois. Pastors interested are urged to correspond with the Family Altar League, 207 S. Wabash Ave., Chicago, Ill., Rev. W. E. Biederwolf, D. D., is president of the League.

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July 8

Mary, the Mother of Jesus

Luke 1:26-38, 46-56; 2:1-20, 41-52;

John 19:25-27

Golden Text:—"Thou shalt call his name Jesus: for he shall save his people from their sins."—Matthew 1:21.

I. Mary at Nazareth (Luke 1:26-38, 46-56).

Mary was a Jewish maid of the town of Nazareth. The first information we have of her is that she was engaged to be married to Joseph, a carpenter of the same village. It seems that the custom among the Jews was for betrothal to take place a year before marriage. During this interval the woman remained with her parents.

1. Gabriel Sent from God to Mary (vv. 26-38). It was during this interval of betrothal before Joseph and Mary were married that God sent the angel Gabriel to announce unto Mary that she was to be the mother of Jesus. Isaiah more than 700 years before prophesied declaring that a virgin should give birth to a son whose name shall be called Immanuel—God with us (Isa. 7:14). Though at first perplexed, she accepted the annunciation with remarkable courage and devotion. To be told that she was to be a mother was nothing startling, for this was the normal desire of every married Jewish woman. Under the circumstances she accepted motherhood at a tremendous cost. She was conscious of her virgin purity. She knew that to become a mother under such circumstances would expose her to unutterable suspicion and shame. This was the view that certain Jews took of the matter, for they cast this insinuation into the face of Jesus that he was born of fornication (John 8:41). Her faith was such that she responded with noble courage. She said, "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38). She accepted motherhood under these circumstances as God's command. It was made clear to her that the begetting was by the Holy Ghost and that the Most High would embody Himself with humanity divinely begotten, that the resultant thing born would be holy and called the "Son of God."

2. Her Wonderful Song (vv. 46-56). In her embarrassment she set out on a visit to an elderly kinswoman named Elizabeth. Having sought the sympathy and encouragement of this friend, her triumphant faith carried her beyond the misunderstanding, the scorn and shame which awaited her, and caused her soul to burst out in the most wonderful song of praise. This is called the "Magnificat," because of the first word in the Latin version, "My soul doth magnify the Lord." As pointed out by another, three features of her character stand out in this song: (1) Her purity of heart. Only a pure heart rejoices

when God is come near. (2) Her humility. She forgot herself and gave her heart to God's praise. (3) Her unselfishness. She did not primarily think of the undying honor which through the ages would be attached to her, but the blessedness which would come upon future generations through her.

II. Mary at Bethlehem (Luke 2:1-20).

What Gabriel announced to Mary was now being fulfilled. Caesar's decree concerning taxation brought Joseph and Mary to Bethlehem at the opportune time for the fulfilment of Micah 5:2. Because of the crowded condition of the inn, the birth of the world's Saviour took place in a cave-stable. This was a most wonderful night—the angel's song to the shepherds in the field; the shepherd's visit to the manger-cradle to verify the truthfulness of the announcement, and their proclamation of the event to all within their reach. Mary did not understand all these things, but as a wise mother she kept and pondered them in her heart.

III. Mary in Jerusalem and Galilee (Luke 2:41-52).

Jesus was now twelve years old, was now a child of the law, for at the age of twelve the child took his responsibility as a worshiper. Here we see Mary characteristically a mother with human limitations.

1. Failure in Vigilant Care (v. 43). They had left the city and gone a whole day's journey without knowing where the child was.

2. Failure to Understand Fully Jesus's Action and Words (v. 50). No particular censure should attach to this, as it is beyond our ability even now to understand all these things.

3. Failure to Properly Sympathize with Jesus' Deepest Longings and Emotions. "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

4. Failure to Perceive Her Limit of Masterfulness. The time comes when duty to God takes precedence over duty to parents. The wise mother recognizes her limits. Later Jesus declared that "he that doeth the Father's will, the same is my mother." All these limitations should be viewed with the background of her deep devotion to God. She was pure in heart, faithful in attendance upon the Temple worship. Her whole life was lived in a spiritual atmosphere. She was just the kind of woman to whom God would trust the upbringing of His Son. Jesus went back with them to Nazareth and was subject unto them.

IV. Mary at the Cross (John 19:25-27).

This was a great trial. For any mother to see her son die is a trial, but what must it have been for this mother in the face of all the sacred memories that clung to her soul! It is beautiful

to note the tender care which Jesus in His dying hour manifested for His mother. He committed her to the care of John. Since she had other sons we wonder why she was committed to the care of John. It may have been that John was better prepared to give her the needed care. And since it was not until after the crucifixion that his brothers believed on Him He might have judged that she would fare better in the hands of the beloved disciple than in the hands of her unconverted children. John accepted the responsibility of a son and took her to his home.

July 15

Simon Peter

Matthew 16:13-18; John 21:15-17

Golden Text:—"Lord, thou knowest all things; thou knowest that I love thee."—John 21:17.

Peter is a most interesting character. We should know him personally, for he is a striking revelation of human character and the transforming power of God's grace. Then, too, we should know him officially, for he stands in a peculiar relationship to the church. In the analysis of his person we find that he was a peculiar compound of stability and fickleness, strength and weakness, courage and cowardice.

I. His Name (John 1:42).

The name which he bore when introduced to Christ was Simon, which means "hearing." But Jesus gave him a new name—"Peter," which means "rock." This showed what he was to become. After Pentecost he is usually known as Peter.

II. His Call (John 1:41, 42).

His brother Andrew brought him to Christ. This brought him into fellowship with the Lord. From ordinary discipleship he was called to special ministry (Luke 5:10). From being a fisherman he was called to catch men.

III. Peter's Character.

1. Sincere. What Peter was at heart could be read on his face. He was free from duplicity. People could understand him. Because of this characteristic they did not believe him when he was lying. Even when people knew he was in error they could believe in him. He seems to have been ignorant of the word "diplomacy." Would that this trait had not gone out of fashion today!

2. Promptitude. He had the ability to decide and act quickly, as the oc-

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casion demanded. This made him a real leader. An example of his promptitude was at the empty tomb. John outran Peter, but Peter was the first to enter the tomb. When Cornelius sent for him at Joppa he responded without delay.

3. Courageous. While Peter played the coward sometimes, he was for the most part a brave man. No doubt it was through cowardice that he denied the Lord, but it was his courage that brought him to follow the Lord into the palace of the high priest.

4. Intense. He felt keenly and acted with vigor. Whether right or wrong, what he did he did with all his might. He was of a choleric temperament. When he preached it was with passion. No finer example of burning eloquence can be found than his Pentecostal sermon.

IV. Peter's Confession of Christ (Matt. 16:13-18, 21-23).

The disciples had been with the Lord for several years. They had heard His mighty words and seen His mighty works. Various opinions were extant about Him. It was now necessary for them to have a definite conception of Him. Examination came after the period of school life. The Master-teacher knew the necessity of having the disciples get the right conception of Himself. Men's actions are determined by their thinking. Ideas control men.

1. What It Was (v. 16). It involves His Messiahship—"The Christ," and deity—"Son of the living God." This is the burning question today. Those who have the right conception of Christ's person and mission have no trouble in the realms of science, philosophy or ethics.

2. Christ's Commendation (v. 17). He pronounced him blessed. Truly he was blessed, for he both possessed and confessed the Christ. The evidence that Peter was blessed was that he was in spiritual touch with the Father in heaven. His conception of Christ was not revealed by flesh and blood.

3. Peter's Blessing (v. 18). Christ declared that he should be the foundation stone in His church. Christ is the chief cornerstone on which the church is built. Christ's person and Messiahship was confessed by Peter, and on this rock is laid the foundation of apostles and prophets (Eph. 2:20). All believers are living stones of this house (1 Pet. 2:5).

V. Peter's Restoration (John 21:15-17).

Peter grievously sinned in denying the Lord, but he made a confession, shedding bitter tears of penitence over his sin and folly. The Lord tenderly dealt with His erring disciple and restored him. In this restoration He brought to Peter's mind the essential qualification for his ministry. Love is the pre-eminent gift for Christ's service. To impress upon him this, He three times asked the question, "Lovest thou me?" Three classes of people were to be served: (1) Those beginning the Christian life—"Feed my lambs." (2) The mature ones—"Shepherd my sheep."

The shepherd needs to protect and feed the sheep. Love is the one essential equipment for this service. (3) The aged Christians—"Feed my sheep." Love is needed in dealing with the fathers and mothers in Israel.

July 22

John the Apostle

Luke 9:49-56; John 19:25-27; 1 John 4:7, 8

Golden Text:—"God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4:16.

John is a most interesting character. He was reserved—decidedly reticent about himself. He had a rare gift of penetrative insight. The truth he set forth was not so much the result of a process of argument as what he saw. He was a true seer. He is known as the apostle of love. His very nature seems to have been steeped in the redeeming love of God. He was not the effeminate man usually thought of, but was thoroughly masculine. He was truly a "son of thunder" when circumstances provoked action. When principle was at stake or insult had been given to his Lord, his fiery temperament flashed forth.

I. His Intolerance of Irregular Service (Luke 9:49, 50).

John was conscientious in his intolerance of this disciple. There seems to have been no question but what the man was really casting out devils, even though he did not possess the same credentials as the twelve apostles. There seems to have been no question as to the reality of the truth which this disciple taught or the work he did. The same spirit has been manifested all through the Christian centuries. Whoever witnesses truly of Christ and does His work has recognition of God. Christ rebuked John's intolerance and declared that "he that is not against us is for us." May we everywhere show the same consideration to those who are doing the Lord's work, even though they are not members of our particular church.

II. John's Righteous Indignation (Luke 9:51-56).

1. Jesus' Face Set Toward Jerusalem (vv. 51-53). He knew what was before Him. He knew the awful fate awaiting Him at Jerusalem. Even though the dark shadow of the cross hung across His path He resolutely nerved Himself for the ordeal. The cross was no accident. The supreme purpose of His coming was to save the world through His sacrificial death. This was in the plan of God from all eternity. The cross is the grand center of the Christian religion. Everyone who follows Jesus must take up his cross.

2. The Inhospitable Samaritans (v. 53). The Lord was to pass through that city on His way to Jerusalem. When the people discerned that His face was set for Jerusalem they refused hospitality to Him. This insult to the Lord so aroused the anger of John and James that they desired to call down fire from heaven to burn them up. It was John's love for his Lord that prompted this

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suggestion. Love will brook no insult to the object upon which it is fastened. Christ rebuked him and corrected his spirit, but He knew that it proceeded from his heart of love. Mistaken love has done much harm in the church. The pages of history are red with the blood of heretics to the everlasting shame of the persecutors. Persecution is not the way to deal with those who differ from us. The spirit is not only wrong, but it is futile, for the blood of the martyrs has always become the seed of the church. May Christ's rebuke to John take from our hearts the spirit of intolerance and revenge. Jesus came not to destroy men, but to save them.

III. John's Care of Christ's Mother (John 19:25-27).

1. Jesus Saw His Mother (v. 26). Perhaps His physical suffering had so dimmed His vision that He had not seen her before. Even His death agonies did not cause Him to forget His mother. While engaged in the redemption of the world, He displayed His tender human interest in this beautiful act. The cross is the center from which love flows.

2. John Took Mary to His Own Home (v. 27): The same John who wished to call down fire upon the inhospitable Samaritans now is engaged in the tenderest act of human affection. He was caring for the mother of his Lord. The reason Jesus entrusted her to John was that He knew his real heart of love. He knew that John's experience was such that he could enter into full sympathy with her in her great sorrow.

IV. Test of Divine Birth (1 John 4:7, 8).

John's experiences in life were such that now near the close of his life he

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declares that the supreme test of fellowship in the divine life is love. Love is the bond of perfection—the cord that binds all virtues into one harmonious bundle. All the fruits of the Christian life spring out of this root. God is love. All that is good and beautiful in our lives is but the very life of God flowing through us.

July 29

Matthew, the Publican

Matthew 9:9-13; Luke 5:27-32

Golden Text:—"I came not to call the righteous but sinners to repentance."
—Matthew 5:32.

I. Who Matthew Was.

Of Matthew little is known, even his birth place is concealed. Our first sight of him is while sitting at the toll-booth collecting taxes. He was no doubt a Jew, but from the fact that he was engaged in collecting taxes for the Roman government, we judge that he did not belong to the religious or educated class. The tax gatherer was hated by the loyal Jews because he was engaged in collecting taxes for the alien government whose yoke was galling, and also because of the extortion usually practiced by them. From the meager accounts we find that he was—

1. A Man of Decision. We do not know as to whether he had ever seen or heard of Jesus before this time, but we note that he at once arose and followed Jesus. No doubt, many things concerned him. It was no little task to break off from his business because it would seem that he had a lucrative business.

2. He was a Humble Man. In chapter 10, verse 3, the order in which he gives his own name and the fact that he designates himself a "publican" would show that he did not over-estimate himself. Neither Mark or Luke tells us that he was a publican.

3. He Possessed Force of Character. This is shown in the fact that he gave a feast and invited his friends in to see and hear his Lord.

He had two names, Levi, which means "attached" or "joined," and Matthew which means, "Gift of Jehovah." Most likely Matthew is the name taken after his conversion.

II. Matthew's Call or Conversion (Matt. 9:9).

1. As Jesus passed by, He "saw a man." He saw the possibilities which were in Matthew. The divine grace was revealed in this call. The Lord saw through the hated profession of a tax gatherer, the shining possibilities of his manhood and apostleship. He saw in him the fit man to perceive and portray the Messiahship of the Redeemer. Jesus sees what is in man regardless of their name or profession. May He see in us the possibilities of useful service.

2. Matthew's Response (v. 9). He acted with decision and promptness; he left his business behind him. When Jesus said, "Follow me," Matthew perceived that greater than man had spoken to him. May we yield ourselves unto Him and render such simple obedience

that our actions may be but the echoes of the divine voice in commanding. Two things in Matthew's compliance prove the genuineness of his conversion: (1) "He left all" (Luke 5:28). Real conversion always results in the forsaking of all that is contrary to Jesus, such as illegitimate business, wicked associates and worldly pleasures, etc. (2) "Followed Jesus." Following Jesus means the commitment of one's life to Him for full salvation, abandonment of the will to Him to do whatsoever He wills, and a willingness to suffer, and even die, if need be, for Him.

III. Matthew Makes a Great Feast (Luke 5:29-32).

This feast was made in honor of his newly found Saviour. His conversion was so real that he wanted his friends to become acquainted with his Saviour. He was not ashamed to confess his Lord before his friends. He showed real tact in making a supper. Men will come to a feast much more readily than they will to a sermon. We should use every lawful means to bring men under the sound of the gospel. A great company of sinners came. These doubtless had been Matthew's companions in sin. He now desires them to become his brothers in Christ. The Scribes and Pharisees were astonished that Jesus would appear in company with such a motley crowd of disreputable persons. They were too cowardly to speak to Jesus but they came to the disciples. Jesus championed their cause and baffled His adversaries. His reasoning was unanswerable. A physician's place is among the sick. Only those who are diseased should come to the doctor's house. Since spiritual matters are of more importance than physical, Jesus was more than justified in being in the center of those who were morally sick that He might heal them of their maladies. He now declared that His purpose in coming among men was to save the bad, not to be served by the good. He came to call sinners to repentance.

August 5

Mary Magdalene

Luke 8:1-3; John 9:25; 20:11-18

Golden Text:—"Our soul waiteth for the Lord: He is our help and shield."
—Psalm 33:21.

I. Mary Saved (Luke 8:1, 2).

While Jesus and His disciples were preaching throughout the villages of Galilee, she with certain other women heard the good news of salvation and was saved. Evil spirits were cast out of them. Mary had been possessed with seven demons. The number seven indicates the completeness of her affliction. Bodily affliction usually accompanied demon possession. Dr. Erdman says: "It is a cruel error to confuse Mary Magdalene with the sinful woman of whom Luke has just been writing. Mary had suffered from demon possession as here stated, but there is nothing in the Gospels to indicate that she had ever been a woman of notoriously evil life." So wide spread is this false impression that many rescue homes for

fallen women unjustly bear the name of "Magdalene."

II. Mary Ministering (Luke 8:3).

She with certain women who had been saved from Satan's power, out of a heart of gratitude looked after the comforts of the Lord and His disciples. These women must have been in easy circumstances as they were able to buy food and other necessities, and doubtless obtained lodging for Jesus and His disciples. These women were the forerunners of that large company of saved women who have throughout the Christian centuries been ministering to the Lord through kindness to His ministers. How poor would be this world without the ministry of godly women!

III. Mary's Steadfastness (John 19:25).

After the men disciples had forsaken the Lord, a group of faithful women remained at the cross, among which was Mary Magdalene. Others lingered prompted by natural affection, but she lingered out of grateful love for salvation from Satan's bondage.

IV. Mary at the Empty Tomb (John 20:11-18).

1. Mistaken Tears. (vv. 11-13). She had come to the tomb to weep and to pay respect to the body of her Lord. She was weeping over what she regarded as a tragic loss. In spite of her love and faith, she was in a state of confusion. If she had known what was revealed to her a short time afterward, she would not have thus wept. She was weeping because the tomb was empty, when the real cause for weeping would have been the Lord's body in the tomb. How many times we break our hearts over misunderstanding. The fact that a living body had walked out of the tomb instead of a dead body in it should have occasioned rejoicing. The empty tomb is the Christian's ground for hope.

2. The Unrecognized Master (vv. 14, 15).

She was within sight of the living Lord yet mourning for Him. Let us look in the right direction and we shall have our sorrows turned into joys. The reason she did not recognize the Lord, was that He did not appear as she thought He should. Many times our preconceived notions prevent us from seeing Jesus.

3. Restrained Familiarity (vv. 16, 17).

The full meaning of Jesus' words when He forbade Mary touching Him perhaps we cannot surely know. The difficulty doubtless inhered in Mary's misunderstanding. She seemed to think that the same relations enjoyed before the resurrection could be resumed. He showed her that He was ascending into glory and that He should henceforth receive divine worship.

4. Mary Telling the Good News of the Resurrection (vv. 17, 18).

The need of telling of the good news to the poor despondent disciples was so urgent that there was no time for familiarity. What joy there must have been in the hearts of the disciples at this good news!

Missionary Department

Robert H. Glover

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified"—2 Thessalonians 3:1.

So wrote Paul the missionary on behalf of himself, not only, but also his fellow missionaries then and now. He links together prayer and preaching, even as the early apostles linked them when they said, "We will give ourselves continually to prayer, and to the ministry of the word." In both passages prayer is put first, because it belongs first, because it is the mightiest of all factors in missions. Missionary success depends upon prayer because it depends upon God, and prayer as nothing else releases divine power.

The relation between prayer and the preaching of the Word is of vital importance. Today a conflict is raging around the Bible between those who accept it as the inspired Word of God and those who do not. But every time the Word is preached a mightier conflict immediately ensues between opposing spiritual forces. The Holy Spirit on the one hand seeks to make the Word His sword of conviction unto the salvation of souls, while Satan on the other hand seeks, like the birds of the air, to snatch away the seed of truth and render it unfruitful. If we ask by what means this conflict will issue on the right side, the answer is *by prayer and prayer alone*. Thus the apostle pleads for prayer "that the word of the Lord may have free course, and be glorified."

The importance of prayer *before* the Word is preached is rightly stressed and by many duly appreciated. But is the equal, or possibly even greater, importance of prayer *following* the preaching as fully grasped? Let us not fail God and our missionary comrades at this point. And inasmuch as there is probably never a moment from day to day when the gospel is not somewhere being proclaimed in heathen lands, there should likewise never be a moment when the voice of intercession for the missionaries and their hearers is silent. The Scripture's injunction is to "pray without ceasing."

PRAYER FIRST

"You can do more than pray *after* you have prayed, but you cannot do more than pray *until* you have prayed."—Selected.

NEWS FROM M.B.I. MISSIONARIES

The M.B.I. missionary family is a large one. At present it numbers 830, scattered in sixty-eight fields. It is inspiring to be kept in touch with the progress of missionary work in every part of the globe through the letters which come from one and another of these beloved workers. The following are a few items from such letters recently received:

Jesse E. Raynor, '07, African Inland Mission, Kenya Colony: "November 25 three women were baptized at Thare outstation, and December 15 nine women and three men were baptized at Githumu station In May, near Mununga Kinyona outschool, a woman had twins. She stuffed their mouths full of leaves to gag them so that she could not hear their cry, and threw them into the bush for the hyenas to devour. To give birth to a deformed child or twins is considered evidence of being cursed by the evil spirits, and the only way to appease them is to throw the child or children to the hyenas."

Guy W. Playfair, '10, field director of Sudan Interior Mission, Nigeria, at last writing had just completed a trip to the south of the Niger, visiting all the stations there. He tells of wonderful progress in that district, where a truly great harvest is being gathered in. He was about to proceed to the other end of the field to direct the advance into new territory where a number of new stations are being opened.

The following items regarding that mission for 1922 are interesting and encouraging. Seventeen new missionaries reached the field and fourteen old workers returned, while seven were granted much needed furlough. The year closed with seventy-two on the missionary roll. Nearly 10,000 gospel services were held, with an average attendance of 2,000 at regular Sunday meetings. There were 480 baptisms, and large numbers in addition professed to accept Christ. Over 32,000 treatments were given in dispensary work.

Charles F. Hummel, '12, S.I.M., Nigeria, reports gratifying increase in Christian giving by the Christians in the Yagba country, who contributed \$1200 during 1922. At his station a new church was built by volunteer native labor. The children took an especially active part, and Mr. Hummel writes: "Our own lads in the house helped as well as those from the villages. When I came to pay our house boys their wages on Saturday, the two larger boys at once handed me back one day's pay, saying they would not take pay for the day they helped on the church. One of these had a little earlier given back his whole week's wages to help pay the men who were working on the church building."

John S., '08, and **Mrs., Hall, '16**, S.I.M., Nigeria, send cheering news from the Tangale work. On the occasion of the sixth anniversary of the opening of work in that far-away tribe six were baptized who had given clear evidence of vital faith in Christ.


Mary Pickett, '14, C. Victoria, Mexico, writes: "Doors are open here for service as never before, and we realize that the fields are white unto harvest, but laborers are few. At

Christmas time two young men came on foot, a three days' journey across the mountains to beg us to send a worker to teach them the way of life. Some one from Texas had taken them a Bible, which a group of eight or ten men had studied until they were convinced that it was the Word of God. They then constructed a little house in which to meet, and sent to us for help. We gave them a number of Bibles and hymn books and sent two evangelists to visit them. Many were found to be spiritually concerned. The evangelists held several meetings but were unable to stay. Still other villages are seeking the way of life, but workers are too few to send to them."

Hazel M. Ross, '20, I.S.A.M.U., Concordia, Argentina, writes cheerfully of her first experiences on the field. She was happy in being able to give several talks in Spanish and take charge of the Sunday-school. She reports **Hazel M. Chamberlain, '20**, and **Mr. and Mrs. G. B. Fay, '18**, in Concepcion, Paraguay, and **J. C. Cunningham, '18**, in Posodas, with a very successful church there, and about to open new work at Paraguari, Paraguay.

Florence Drew, '08, South China Boat Mission, Canton, writes of the recent extension of that work to Wuchow, a large and important city in Kuangsi province, 150 miles west of Canton. She describes their eventful boat journey up the river at a time when fighting was going on between the opposing Chinese troops of the two provinces. At one point the missionaries had to crouch in the bottom of their boat to escape being hit with bullets. Several bullets hit the boat, and some even pierced the mattress on the bed. Fortunately no missionary was hurt, although a woman on a boat near-by was mortally wounded, and died on the gospel boat after unsuccessful efforts to save her life.

Mr. and Mrs. H. E. Lang, '20, South China Boat Mission, have taken up the new work among the boat people of Wuchow. They report encouraging attendance at meetings and several conversions thus early in the work. Mr. Lang adds: "The trombone which I



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Moody Bible Institute Monthly

The Moody Bible Institute will conduct a Bible Conference at Cedar Lake, Ind., July 29-August 12.

For Sermon and Scrap Book

William Norton

A SHORT, BUT A GREAT SERMON

John 1:29

1. Sin.
2. Saviour.
3. Salvation.

—Louis J. Yelanjian.

"OUR FATHER IN HEAVEN"

Luke 11:2

1. Personal Ownership—"Our."
2. Individual Relationship—"Father."
3. Eternal Companionship—"In heaven."

—Harry G. Hamilton.

THE "SEAL" OF GOD AND THE "MARK" OF THE BEAST

1. The "Seal" is of God upon the faithful; the "Mark" is of Satan upon the unfaithful.
2. The "Seal" is the sign of victory; the "Mark" is the sign of defeat.
3. The "Seal" indicates seclusion with God; the "Mark" foretells the wrath of God.

—Harry G. Hamilton.

ANOTHER OUTLINE ON JOHN 3:16

1. *The Passion of God for Mankind.*
"For God so loved the world."
2. *The Price Paid for Our Salvation.*
"That he gave his only begotten Son."
3. *The Principle of Salvation.*
"That whosoever believeth in him should not perish."
4. *The Promise of the Gospel.*
"Have everlasting life."

—W. A. Rowland.

GRACE

Text: John 1:16,—*"And of his fulness have all we received, and grace for grace."*

G-od (Gen. 1:1; John 1:1) has provided **R**-edemption (Rom. 3:24) by means of **A**-tonement (Rom. 5:11, R. V., Reconciliation) on

C-alvary (Luke 23:33) whereby the believer is given

E-ternal Life (Eph. 2:8; John 5:24).

—B. W. Burleigh.

READY!

The Sinner—ready to perish (Deut. 26:5).

The Saviour—ready to pardon (Neh. 9:17).

The Supper—ready for guests (Matt. 22:4).

The Suppliant—ready to hear God's voice (Eccl. 5:1).

The Servant—ready to every good work (Titus 3:2).

The Saint—ready for the coming (Luke 12:40; 1 Thess. 5:4).

—S. R. Cambie.

GOD AND NATIONAL LIFE

Text: Psalm 33:12,—*"Blessed is the nation whose God is the Lord."*

God may be considered the God of nations. He chose one nation to be the channel of blessing to all mankind, and the nation that is to be prominent in the colossal world movements of the future. But this choice does not prevent the relation of God to other nations, whether monarchies, democracies or republics. As David said, "If I forget thee, O Jerusalem, let my right hand forget thee, cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy," so may the subject of any nation speak respecting his own nation. The citizens of the United States just now seem to have a just right to thus speak, and as the one hundred and forty-seventh anniversary of national independence is being celebrated, a few thoughts as to the nation and the principles of national life suggested by the text, may be in mind.

I. A Nation May Have God as its Lord.

1. This may be recognized in the constitution of the nation.
2. This may be recognized in the laws of the nation.
3. This should be recognized in the life of the nation.

II. It is Possible to Have Something Else than God in View as Lord.

1. The history of nations in the past shows that national aggrandizement and regard for prosperity without recognition of the rights of other nations were dominant.
2. To say, "Our nation, right or wrong," is a rejection of God, for God cannot tolerate wrong.
3. The love of power, pleasure and luxury is one of the great national perils of the day.

III. National Blessedness May Have Realization—

1. In internal tranquillity, peace with other nations, material prosperity, political freedom and ideal social relations, the family being the center.
2. In provision for support of cultural and educational activities.
3. In provision for and support of religious worship and the maintenance of a positive Christian atmosphere.

While recognizing the advantages of a republican form of government for the United States as compared with monarchy, absolute or limited, it is to be kept in mind that the ultimate government which will be ideal in every way will be a kingdom, and Christ will be King. —J. H. R.

"Pray without ceasing."—1 Thess. 5:17.

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Moody Bible Institute Monthly

The Moody Bible Institute will conduct a Bible Conference at Ocean City, N. J., August 9-19.

THE GRACE OF GIVING

God is a great Giver. "He gave his only begotten Son" (John 3:16). "He that spared not his own Son" (Rom. 8:32). We are to be like our Father in everything.

The natural heart is selfish. Wants all for self. To give is not natural. So what we Christians need is the grace of giving. "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Cor. 8:7).

I. *Source of This Grace* (2 Cor. 9:8). "God is able to make all grace abound toward you." Note: This verse is in the middle of a chapter on giving. And the apostle affirms that God is able to make even the grace of giving abound unto you!

II. *Example Given of This Grace*. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sake's he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

III. *The Spirit of This Grace*. "First a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). Exhortation to carry out the grace (2 Cor. 8:11; 9:7).

IV. *Results from the Exercise of This Grace*. (1) On the givers: (a) "That fruit may abound to your account" (Phil. 4:17); (b) Brings them into fellowship with the work of God (Phil. 4:15, R. V.); (c) They receive the greater blessing (Acts 20:35).

(2) On the receivers: (a) Their need is supplied (2 Cor. 9:12); (b) Calls forth their praise to God (2 Cor. 9:11, 12); (c) Calls forth their prayers (2 Cor. 9:14); (d) Calls forth their love ("which long after you") (2 Cor. 9:14).

(3) Effect on others. Your zeal hath provoked very many (2 Cor. 9:2).

(4) As to God. It is "a sacrifice, an odor of a sweet smell, acceptable, wellpleasing" (Phil. 4:18).

—Arthur E. Storrie.

HOW TO ADDRESS AN OPEN-AIR MEETING

I. As to the *manner* of open-air preaching. The preacher should be *heard*. He need not shout, but should produce his voice rightly and be clear in his articulation. He should be *natural*, avoiding the holy tone of voice, and a patronizing attitude, and be free from foolish ungainly mannerism.

He should *preach without notes*, mastering his subject beforehand. Hence it is desirable for speakers to be planned and thus have time to prepare. He should *adapt himself* to his audience. Christ was the greatest of all open-air preachers, and in this as in all else, He is our pattern. He spoke the mother-tongue of the common people. Do not *denounce* the crowd. Jesus never did. He always used the wooing note when addressing them, because they were as

sheep without shepherd. Expose and denounce sin, but plead with the sinner. Let *humor and pathos* have more play than in the pulpit. Avoid everything funeral, get on good terms with your audience.

Co-operation is an advantage. The united service of two or three churches is far more arresting and impressive than separate services. It shows they have no sectarian object in view.

Continuity. Hold the service regularly at the same day, and hour and place.

II. As to the *matter*. All agree it must be the "old gospel," with its great key words, "Ruin by the Fall," "Redemption by Christ," "Regeneration by the Holy Ghost," but modern phrasing, illustration, and application, not *politics*, not *social reform*, and not *controversy* but *sin and salvation*. Testimony meetings have their place. Let the leader call the witnesses and sum up the evidence, and appeal for the verdict.

But I plead for the preaching of the *gospel*. It is not enough to tell a story and say, "Come to Jesus." The modern crowd is too intelligent to be won by that. If a preacher is gripping his audience, give him time to press home the truth. Honor the Word. Put the text at the end or the middle or the beginning, but give the Word.

In every address the way of salvation should be set forth—if only in a few sentences. Seek the *unction* of the Holy Spirit. He alone convicts of sin. Claim the fullness of the Spirit and wherever you stand forth and speak rely implicitly on Him.—J. Tolefree Parr, in *Home Mission Worker*.



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HOW TO WAIT ON THE LORD

1. Patiently, Ps. 37:7; 40:1.
2. Continually, Hos. 12:6; Ps. 25:5.
3. Longingly, Ps. 130:6; 69:3.
4. Quietly, Lam. 3:26; see Isa. 30:15.
5. Expectantly, Ps. 62:5; see Rom. 8:25.

—The Bible Call.

A MISSIONARY LESSON

We must wait on the Lord to—

1. Send laborers, Rom. 10:14, 15; Matt. 9:38.
2. Preserve and enable the workers, Rom. 15:30-32; 2 Cor. 1:7-11.
3. Prosper His Word, 2 Thess. 3:1; Isa. 55:10, 11.
4. Give the increase, 1 Cor. 3:6, 7; Eccl. 11:1, 6; Ps. 126:6; John 6:44; Gal. 6:9.
5. Complete His Church and join her to her Head, John 6:37; 10:28; 17:9, 20-24; Eph. 1:10.

—The Bible Call.

THE BEREAVEMENT IN BETHANY A Funeral Sermon Outline for a Christian Young Man

John 11:11

Introduction. Jesus always welcome in the Bethany home. Mary may have heard Him preach and invited Him home, and thus the friendship may have been formed. First one to be notified of Lazarus' sickness.

I. The Departed Brother.

1. Young—"Remember thy Creator in the days of thy youth."
2. Beloved—by Jesus, as also by the rich young ruler.
3. Christian—follower of Christ, many today are not.
4. Sleeping—no death for Christian (1 Thess. 4:13).
5. Living—one thing more certain than death—that is life. Never told in Bible to look for death, tomb open since Jesus left it—we can see through it, and may pass through it, but never stop there; a station, not a terminal.

II. The Bereaved Family.

1. Mystified—at delay of Jesus, at death of brother.
2. Tried—Job buried ten in one day, all for glory of God.
3. Satisfied—looking to Christ, dries tears.

III. The Living Christ—"Alive forevermore—Keys of death."

1. His coming—not when they thought—may have doubted it—a picture of His second coming for dead.
2. His call—to living: they need Him more than the dead; to sleeping—Lazarus, so no doubt of resurrection. Raised soon after death—short time compared with eternity when all be together again.

Conclusion. They learned to know Jesus better through the experience—so we know the Shepherd better after an experience of Psalm 23:4.

—D. Lauck Currens.

FORGIVENESS

The Foundation of It:—His Blood (Eph. 4:7).

The Author of It:—God (Eph. 4:32).

The Completeness of It:—All (Ps. 103:3).

The Proclamation of It:—Is preached (Acts 13:38).

The Reception of It:—All that believe (Acts 13:39).

The Certainty of It:—Are forgiven (1 John 2:12).

The Results of It:—Saved (Luke 7:50).

The Results of It:—Peace (Luke 7:50).

The Results of It:—Blessed (Ps. 32:1).
—Chas. Inglis.

GOD'S WILL FOR BETTY

An old woman, full of bustle and activity, was laid aside, and her friends wondered how she could possibly bear the inaction after constant restless service. When they asked about this, she replied, "When I was able to do it the Lord said, 'Betty, go here,' and 'Betty, go there,' but now He says, 'Betty, lie still and cough.'"—W. H. Griffith Thomas.

"If any little word of mine

Can make a life the brighter;

If any little song of mine

Can make a heart the lighter,

God help me speak that little word,

And take that bit of singing

And plant it in some lonely vale

To set the echoes ringing."

WASHINGTON AND RELIGIOUS OBLIGATIONS

From His Farewell Address to the
People of the United States,
Sept. 17, 1796

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

"It is substantially true, that virtue, or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who, that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?"

GOLDEN GRAIN

Periodical godliness is perpetual hypocrisy.—Spurgeon.

A neglected Saviour will be a severe Judge.—Boston.

Do good with what thou hast, or it will do thee no good.—Penn.

Blind zeal, as a blind horse, may be full of mettle; but is ever and anon stumbling.—Selected.

Additions and subtractions are weeds which it is hard to keep out of the garden of conversation.—Spurgeon.

Doubtless this will be our everlasting adoration, that so rich a crown should fit the head of so vile a sinner.—Baxter.

"I will that where I am, they also may be with me." Let this utterance be our soul's pillow and bed of down.—Luther.

Whenever I act in my own will in anything, I am wronging God of His own title through the blood of Christ.—Darby.

Prayer is not eloquence but earnestness; not the definition of helpfulness, but the feeling of it; it is the cry of faith to the ear of mercy.—Hannah Moore.

It is not a little reforming that will save the man; no, nor all the morality in the world; nor the outward change of the life. They will not do, unless we are quickened by the Holy Spirit, and have a new life wrought within us.—Selected.

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Moody Bible Institute Monthly

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By Shafts from Various Quarters

VISIONS AND DREAMS

One good vision is worth a hundred dreams. People are asleep when they dream dreams; and when they awake, behold, it is gone! It flashed in, it flashed out, and that was the end of it. Not so with a good vision! It is only wide-awake people who see visions. A vision lasts. It spurs us onward, upward. It gets into our heart and soul, lays hold on timidity, fear, doubt, hesitancy, procrastination; casts them overboard and clears the deck for action. *A vision is worth paying for, and worth praying for.*—John Benjamin Lawrence.

* * *

DOCKS GROW WHERE NETTLES GROW

A party of friends were having tea in the country. Along with them were several children, who, while their elders were finishing tea, played in the fields. While playing, a little girl fell into a bunch of nettles, with the result that both arms and legs began to smart because of the sting of the nettles. The child screamed with pain, when a lady of the party told the mother of the child to go to the very place where the child had fallen in the nettles and there she would find a "dock," which when applied to the rash would take away the pain. This was done, the dock was found just where the nettles grew. The lady afterwards remarked, "Isn't it strange that wherever there is a nettle there is always a dock?"

This I thought was not strange, but the purpose of God. For wherever the Devil has planted a "nettle" in life, God has always in the very same place planted a "dock." *"Where sin abounded grace did much more abound."*

* * *

PERFECT PEACE

Two painters were asked to paint a picture illustrating peace. The first painted a beautiful evening scene and in the foreground there was a lake, its surface absolutely calm and unruffled, trees surrounded it, meadows stretched away to the distant cattle gently browsing or lying down, a little thatched cottage, the setting sun, all spoke of perfect rest and quietness.

The second painter drew a wild, stormy scene. Heavy black clouds hung overhead, in the center of the picture an immense waterfall poured over huge volumes of water covered with foam. The bare rocks, the mighty torrent, the columns of spray all stood out in sharp relief. All the great forces of nature were at work. One could almost hear its unceasing roar, yet almost the first thing to strike the eye was a small bird, perched in a cleft of the great rock, absolutely sheltered from all around, pouring forth its sweet notes of joy.

This is what we should know, perfect peace in the storms of life, God's peace.

July, 1923

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Evangelist Robert E. Johnson and party are now in a tent meeting in Greenville, S. C.

The Loes are in Crowell, Tex., with the Albert C. Fisher Evangelistic Party, in a union campaign with all the churches. From there they go to Dayton, Tex.

John Imrie, song leader, of Topeka, Kan., writes that a meeting was held at Bernie, Mo., with gracious results. The local pastor did the preaching. A tent meeting began May 27 at St. Joseph, Mo.

G. A. DeFlon reports: "In Sarcouxie, Mo., the Lord gave us about 112 conversions, and about 37 thus far united with the M. E. church and more will follow. The other churches were blessed by the meetings."

Mr. and Mrs. Gerald E. Bonney, singing evangelists, together with Evangelist Earle T. Favro, are doing summer work in the New England states. Their first campaign was a union meeting in Hyde Park, Vt.

"We are in the closing days of a gracious meeting here," writes Harry O. Anderson. "Our campaign at Tucson, Ariz. was a great victory for Christ and the church. There were 178 decisions for Christ and many consecrations."

The Bible Conference Tent of Norristown, Pa. will hold its second season July 1-29 with the following as speakers: Rev. R. A. Torrey, D. D., Rev. John McNeil D. D., Rev. W. Leon Tucker, D. D., Rev. J. W. Ham. For further information write to Rev. Will H. Houghton, Norristown, Pa.

Evangelist Wade H. House and party have just closed a very successful revival meeting in Nashville, Tenn. The meeting was conducted under the auspices of the Calvary Baptist Church and resulted in over one hundred conversions with the membership greatly revived.

Evangelist Robert L. Selle of Winfield, Kan., conducted a very successful campaign in Copan, Okla., during the month of April; another in First Methodist Church of Bristol, Tenn., in May. In June he held a series of meetings in Asheville, N. C. He will spend the summer in camp-meetings.

Rev. Harry C. Grimes begins a series of meetings in June at the Baptist church near Nebagamom, Wis. In July he will go to Lyman Lake, Wis., for a union meeting. He requests the prayers of the readers of the MOODY MONTHLY for these meetings.

John W. Erskine writes, "We have just closed at Ashton, Mich. (Bethel M. E. Church), where we had a good meeting and souls found Christ. The roads were not traversable at times, thus the crowds were not so large. Mr. Headley, the pastor, is loyal to the old Book and is a firm believer in the second coming of Christ."

After brief services in the Bible Rescue Mission, Chicago, Ill., and in the Brethren church in Minneapolis, Minn., the singing evangelist, T. L. Fretz, Philadelphia, Pa., is now conducting services in Lankim, N. Dak. The services, during the week are being held in a moving picture hall and on Sunday in the Presbyterian church.

Singing evangelist, Wm. S. Dixon, Wheaton, Ill., who is specializing as a "pastor's helper in evangelism," has had another busy, full season with campaigns in Keokuk, Iowa; Oakland City, Ind.; Galveston, Tex.; Valparaiso, Ind.; Carthage, Mo.; Paris, Ill.; Earlham, Iowa; Jefferson, Iowa; Harvey, Ill. He is now dating for spring and summer campaigns.

Rev. Samuel B. Goff reports: "I have attended the St. John's River Conference at Lake Worth, Fla., where I delivered a series of evangelistic addresses under the direction of Bishop E. G. Richardson. From the Conference I returned with Rev. E. L. Housley in the home mission boat. A series of evangelistic services were conducted in the South Bay in the everglades. This month I will conduct a campaign at Jacksonville, Fla."

The Fourth Congregational Church, of Oak Park, Ill., opened its fourth summer evangelistic campaign, June 3. The tent committee were very fortunate in securing many noted and scholarly men of God for the campaign. The speakers are as follows: Dr. A. C. Gaebelein; Rev. W. B. Riley, D. D.; Dr. Arthur H. Carter, of London, England, editor of the *Bible Witness*; Rev. J. C. Massee, D. D., of

Object Lessons for the Children

Do you wish to have the joy of winning the children? Try the "Gospel Seeing Truth Packet." Each packet contains the objects used and full directions. The moving pictures are training the children to use their eyes. These packets will do the same. In thinking over your children's work for the coming Fall and Winter keep in mind "The Seeing Truth Packet."

Send 10 cents for samples and circulars. Also the tract, "How to Preach to Children."

REV. C. H. WOOLSTON

1242 Marlboro Street, Philadelphia, Pa.

Tremont Temple, Boston; Rev. A. B. Winchester, D. D., of Toronto, Ont.; and Rev. L. W. Munhall, of Philadelphia, the eighty-one year old editor of the *Eastern Methodist*.

Recent union and single church revivals held by Floyd John Evans and party included a return date at White Cloud, Kan., campaigns at Hebron, Neb., Gravette, Iowa, and a tabernacle campaign at Little Rock, Ark. They reported twelve hundred conversions and many reconsecrations. They are now at Junction City, Kan., and are arranging to hold a number of tent meetings this summer.

John L. Meredith of the Central Y. M. C. A., Chicago, Ill., writes: "Rev. John Wesley Lee was with us for one week during the Easter season, giving a series of splendid messages which gripped the attention of our men and produced some splendid results. A great many accepted the Lord Jesus Christ. Mr. Lee's personality coupled with the strong virile gospel message which he always gives, makes him a valued speaker in our lobby meetings."

Robert McMurdo of Goodyear, Ariz., writes: "Over three weeks ago I started a 'Get Right With God' campaign in Chandler, Ariz., and I have never seen such opposition in all my life. I am making a specialty of personal evangelism, visiting the homes and pressing the claims of Christ. I received the idea of the 'Get Right With God' campaign from Dr. R. A. Torrey's use of it in his great world wide tour."

Mr. and Mrs. G. E. Vinaroff, gospel musicians, helped the pastors of two churches during the month of May. The first part of the month was spent in two weeks meeting at Warren, O., where they were blessed with conversions almost every night. The last two weeks were spent with the U. B. church at Jefferson, Ind. Many are accepting Christ in this small town. Their next meeting is a return engagement with the First Baptist Church, Cleveland, Tenn.

H. W. Moore, in writing an appreciation, an explanation and a definition of the Sunshine Mission and Jim Goodheart, of Denver, Colo., says, "I have observed both for years and I do not hesitate to aver without qualification that this work has reached a degree of usefulness and spiritual power never before attained by it. In my judgment, the mission is without parallel in the entire United States.

"The genius of the work of Sunshine Mission is spiritual. It is operated on the conviction that there is such a thing as divine intervention and interposition in the life of any man or woman who seeks, from God, moral and spiritual regeneration.

"Mr. Goodheart belongs to us. He, himself was 'rebuilt' in Denver fifteen years ago. Thousands of people acclaim him as their dearest, earthly friend."

The Colegrove-Ketchum Evangelistic Party writes: "We are in the midst of a most glorious revival at Romulus, Mich., a suburb of Detroit. Many souls are accepting Christ, among whom are some of the most influential persons of the community. The meetings close May 27."

From here the party will go to a union tent campaign at Bronson, Mich. The party consists of Rev. W. S. Colegrove as evangelist, Albert Allen Ketchum, song director and soloist, and Theodore A. Piper, pianist and cornet soloist.

"With my party I have just closed a series of campaigns, four months of which were in Columbus, Ga., and one month in Phenix-Gariard, Ala. There were over 3,000 professions with the greatest moral and spiritual reformation ever known in these cities. Many of the leading city and county officials, with gamblers, bootleggers and murderers were converted. Phenix and Gariard, Ala., were known as two of the wettest towns in America, but due to this campaign the two city charters were abolished, and they consolidated under a new name known as Brandon, Ala.

"We are now in my home town, Gaffney, S. C., with a tent seating 5,000, and my party consists of Mr. L. G. Sumner, Mr. and Mrs. H. Evan McKinley, and Mr. J. C. Sisk."

The Vom Bruch Evangelistic Party of Chicago closed a successful three weeks meeting in Calvary Baptist Church, Des Moines, Iowa, Rev. H. O. Meyer, pastor. This was the second visit of this party to the same field. Several young people will enter schools to prepare themselves for definite Christian work and large numbers will attend the Winona Lake Bible Conference as a result of the meetings. A unique incident in the meetings occurred when two women were saved. The husband of one was so mad he returned the next night with a revolver to take the life of the evangelist. The husband of the other woman was so rejoiced he borrowed another's check book, wrote in the name of his own bank, made out a check for \$100 and presented it to the evangelist even before his wife came out of the inquiry room, as an appreciation. This party reports a full year ahead and are at this writing engaged in a campaign in the Bethel Methodist Church of Irving Park, Chicago.

THE INTERNATIONAL UNION OF GOSPEL MISSIONS

By Mrs. Carl A. Montanus

The Tenth Annual Convention of the International Union of Gospel Missions which met in Minneapolis, Minn., May 20-24, proved to be one of the most uplifting, inspirational, and soul-saving conventions ever held in America, and proved most effective in the demonstration of the Spirit, and of power, that the gospel of Jesus Christ is still the power of God unto salvation; which not only reforms men, but transforms them by the regenerating power of the Holy Ghost.

SAY!! EVANGELIST!!

Would a different SONG BOOK improve your meetings?

Perhaps you might like mine. Write me the size book you use.

CHARLIE D. TILLMAN, Atlanta, Ga.

The local committee of which Rev. W. E. Paul, superintendent of the Union City Mission acted as chairman, manifested admirable ability in arranging for the entertainment of delegates and guests. The capacious twelve-story St. James Hotel, which is operated in connection with the Mission, was thrown open for the free entertainment of Rescue Mission superintendents, and workers, including representatives from nearly every state in the Union, and Canada.

The introductory meeting on Saturday evening, May 19, was a glorious prelude to the spiritual feast which followed. Never before had so many pulpits been supplied in the Twin Cities by convention speakers as on Sunday, May 20, when 135 requests for speakers were complied with.

A unique feature, never before attempted, was the holding of a "clinic in regeneration" during the five evenings of the convention. No less than one hundred persons accepted Jesus Christ as their personal Saviour, and hundreds of church members re-dedicated their lives to the Master's service.

The regular evening session was held in the Westminster Presbyterian Church, while the "clinic" was conducted simultaneously at the Wesley M. E. Church, under the direction of Peter MacFarlane, superintendent of the Union Gospel Mission of St. Paul, and president of the Northwest district.

The "clinic" or "witness conference" consisted of five minute testimonies by "twice born" men, such as—John Calahan, of New York; "Lucky Baldwin" and Charles Langsman, of Chicago, Ill.; Fred Becker, Milwaukee, Wis.; F. K. Ward, Cedar Rapids, Iowa; C. C. Beatty, Duluth, Minn.; Ed. Clark, Buffalo, N. Y.; Peter Quartelle, Dayton, O., and others. Every testimony, as well as every discussion of the varied rescue mission problems rang true to the "old time religion."

Immediately following the "clinic" Dr. W. E. Biederwolf, with rare tact and ability summed up the testimonies,



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Moody Bible Institute Monthly

The Moody Bible Institute will conduct a Bible Conference at Ocean City, N. J., August 9-19.

sounding forth the key note when he said, "Salvation through the atoning blood of Jesus Christ on Calvary is not only for the 'down and outer,' but it is the one and only way of salvation for the 'up and outer.'"

The Moody Bible Institute was represented by Rev. C. A. Montanus, field representative, who rejoiced to find a large delegation of former Institute students in attendance, all of whom are engaged in Christian work, rendering valuable service, in many difficult fields, among which were: Mr. and Mrs. Hinkin, of the City Rescue Mission, Muskegon, Mich.; Miss Della Good-

evangelicals of the Church of England have expressed their missionary passion. Recently a sermon alleged to be modernist, which was an attempt to answer the questions of Chinese students about Old Testament difficulties, was preached in Hongkong. This caused some of the officers and members of the society to believe that there was a departure from former loyalty to the inspiration of the Holy Scripture. Notwithstanding attempts to satisfy these men they have now formed an organization to be known as the Bible Churchmen's Missionary Society—*The Christian Century*.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—July, Council Bluffs, Iowa; August, California.

Harry Beckman—July 15-29, Kidder, Mo.; Aug. 5-19, Orrick, Mo.; Aug. 21-24, Winona Lake, Ind.; Aug. 26-Sept. 23, Marmaduke, Mo.; Sept. 30-Oct. 14, Clinton County Assn., Mo.; Nov. 11-25, St. Joseph, Mo.

John E. Brown—July, Sweetwater, Tenn.; August, Cleveland, Tenn.; September, Okmulgee, Okla.; October, Mobile, Ala.; November, Johnson City, Tenn.

Colegrove-Ketchum Evangelistic Party—June 10-July 9, Bronson, Mich.

John W. Erskine—June 17-July 8, Walton Junction, Mich.; Oct. 21-Nov. 4, Beaverton, Mich.; Nov. 11-25, Hartlands, Mich.

Harry C. Grimes—July, Lyman Lake, Wis. M. F. Ham Party—July, Morehead City, N. C.; September-October, Albany, Ala.; October-November, Athens, Ala.; November-December, Bristow, Okla.

C. E. Hillis—July-August, Kahoka, Mo.; Sept. 2-20, Ogden, Iowa.

Wade H. House—July 15, Tracy City, Tenn.; Aug. 5, Cowan, Tenn.

P. H. Kadey Evangelistic Party—July, Tuscola, Mich.

Albert Allen Ketchum—July, Rochester, N. Y. The Loes—July 25-Aug. 5, Crystal Springs, Mich.; Aug. 6-Sept. 2, Fishers, Ind.

Mathis-Armstrong Party—July, Terril, Iowa; August-September, Lawrence, Iowa; October, Manson, Iowa; November, Clear Lake, Iowa; December, Sumner, Iowa.

Rev. and Mrs. D. T. McClintock and Mr. and Mrs. W. W. Weaver—June 24-July 11, Monkslands, Ont.; July 14-31, New Richmond, Que.; Aug. 1-20, Rawson, O.; Aug. 21-31, Wayland, Mich.; Sept. 2-19, Wakefield, Que.; Sept. 23-Oct. 10, Middleville, Ont.; Oct. 13-31, Eganville, Ont.; Nov. 4-24, Simcoe, Ont. L. J. Mitchell Party—July 26-31, Belvidere, Ill.; Aug. 1-13, Lena, Ill.

David F. Nygren—June-August, Oakland, Calif. (Bay Districts).

Sara C. Palmer—November, Bethlehem, Pa. The Prestons—July 26-Aug. 5, Epworth, Ill.; Aug. 9-19, Lena, Ill.

P. S. Rowland—July 8-20, Douglasville, Ga.; July 22, Americus, Ga.

The Vinaroffs—July 15-Aug. 6, Justus, O.; Nov. 4-15, Toledo, O.

E. L. Wohltag—July 8-17, Fountain Inn, S. C.; July 18-Aug. 4, Blue Ridge, N. C.; Aug. 4-29, Biltmore Forest, N. C.; Aug. 30-Sept. 8, Calypso, N. C.; Sept. 9-23, Winston-Salem, N. C.; Sept. 30-Oct. 7, Lynchburg, Va.; Oct. 9-28, Winchester, Ky.; Nov. 4-16, Norfolk, Va.; Nov. 18-Dec. 2 Lynchburg, Va.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist Seaside Assembly, Morehead City, N. C., June 24-July 1, 1923.

Baptist World Alliance, Stockholm, Sweden, July 21-28, 1923.

Baptist Young People of America, Thirty-Second Anniversary Convention, Boston, Mass., July 4-8, 1923.

Cedar Falls (Iowa) Bible Conference, Aug. 5-12, 1923.

Christian and Missionary Alliance Bible Conferences:

Mahaffey, Pa., July 20-29.

Asbury Park, N. J., July 27-Aug. 5.

Old Orchard, Me., Aug. 3-12.

Beulah Beach, Vermillion, O., Aug. 17-26.

East Northfield, Mass., Summer Gatherings for 1923.

Young Women's Conference, June 25-July 3.

Women's Interdenominational Home Mission Conference, July 5-13.

Conference for Women's Foreign Missionary Society, July 13-21.

Conference of Religious Education, July 23-31.

General Conference of Christian Workers, Aug. 1-13.

Christian Endeavor Institute, Aug. 13-20.

Erieside (Willoughby-on-the-Lake, O.); Bible

Institute for girls and women, July 7-15

Bible Conference, July 20-29.

Girls' Camp Pinnacle, Voorheesville, N. Y.

High School Girls' Conference, July 2-16.

School Girls' Conference, July 2-16.

College Girls' Conference, July 16-23.

Young Women's Bible Conference, Aug. 6-13.

Missionary Conference, Aug. 18-25.

Grove City (Pa.) Bible School, Aug. 17-26, 1923.

Gull Lake (Mich.) Bible Conference, July 1-12, 1923.

International Federation of Christian Worker

Convention, Siloam Springs, Ark., July 1-8, 1923.

Keswick, (Eng.) Bible Conference, July 14-22, 1923.

Lake Odessa (Mich.) Bible Conference, June 30-July 8, 1923.

Lake Orion (Mich.) Bible Conference, July 29-Aug. 5, 1923.

Mountain Lake Park (Md.), Gatherings for 1923:

Interdenominational Camp Meeting, July 5-15.

Pittsburgh Conference Epworth League Institute, July 16-23.

Baltimore Conference Epworth League Institute, July 23-30.

Interdenominational Summer School of Missions, July 30-Aug. 6.

Pittsburgh Area School of Theology, July 30-Aug. 9.

School of Religious Education, Aug. 13-23.

School for Town and Country Pastors, Aug. 13-Sept. 1.

Christian Citizenship Conference, Aug. 26-31.

Montreat (N. C.) Summer Gatherings for 1923:

Men's Conference, June 30-July 4.

Stewardship Conference, July 5-10.

Woman's Summer School of Missions, July 12-19.

Seminary Week, July 22-29.

Conference on Christian Education and Ministerial Relief, July 29-Aug. 1.

Sunday School Conference, Aug. 2-8.

Home Mission Conference, Aug. 9-12.

Foreign Mission Conference, Aug. 14-19.

Bible Conference, Aug. 20-26.

Montrose, Pa.

Missionary Week, July 8-15.

Ministerial Institute, July 16-26.

Bible Conference, July 27-Aug. 5.

Prophetic Conference, Aug. 6-12.

Moody Bible Institute Bible Conferences for 1923:

Eagles Mere, Pa., July 6-15.

Cedar Lake, Ind., July 29-Aug. 12.

Ocean City, N. J., Aug. 9-10.

Madison, Wis., Aug. 5-12.

Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3, 1923.

Presbyterian Assembly of the Southwest, Hollister, Mo.:

Bible Conference, July 31-Aug. 6.

Young People's Conference, Aug. 8-14.

Stony Brook (N. Y.) Assembly for 1923:

Brooklyn Sunday School Union, July 2-7.

Ministers School, Aug. 1-10.

Prophetic Conference, Aug. 19-25.

Bible Conference, Aug. 26-Sept. 2.

Twenty-ninth International Christian Endeavor

Convention, Des Moines, Iowa, July 4-9, 1923:

Victorious Life Conferences:

Keswick, N. J., July 14-22.

Knowlton, Que., July 23-30.

Linwood Park, O., Aug. 13-19.

Winona Lake, Ind., (Partial List) for 1923:

Consultative International Christian Citizen-

ship Conference, July 1-8.

Chautauqua Program, July 1-Aug. 16.

Bible Conference, Aug. 17-26.

Evangelistic Conference, Aug. 21-23.

Bethany Girls' Work, Entire Season.

Summer Normal School.

Practical Training School for Gospel Singers

and Workers, Aug. 13-25.

Brethren Church Conference, Aug. 27-Sept. 3.

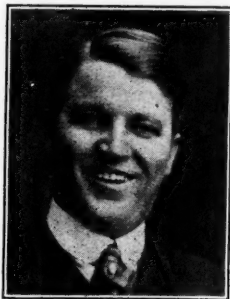
St. Joseph Conference of the United Brethren

Church, Sept. 6-12.

Eel River Conference of the Christian Church.

World's Sunday School Association, Ninth Con-

vention, Glasgow, Scotland, June 18-24, 1924.



Rev. Peter MacFarlane

man, Terre Haute, Ind.; A. D. Welty, Lima, Ind.; Rev. and Mrs. C. C. Beatty, The Bethel, Duluth, Minn.; Aaron J. Kliegerman, Chicago Hebrew Mission, Chicago; Mr. and Mrs. C. Balfe, Chicago; Mrs. John S. Bennet, Central Union Mission, Washington, D. C.; Miss Ruth Johnson, Guelph, Ont.; Miss Josephine Mauks, Bethel Rescue Home, Duluth, Minn.; Miss Ida M. Lewis, Williamsburgh Rescue Mission, Brooklyn, N. Y.; Rev. Paris E. Wells, evangelist, Excelsior, Minn.; G. O. Rogers, Peoples City Mission, Lincoln, Neb.; Mr. Davis B. Bulkley, Helping Hand Institute, Kansas City, Mo.; Rev. and Mrs. Henry H. Kratzig, Union Mission, Norfolk, Va.; Mrs. J. A. Gore, former Correspondent student, City Rescue Mission, Philadelphia, Penn.; Fred Meuser, former Correspondent student, City Gospel Mission, St. Paul; Rev. and Mrs. Bob Moyer, Minneapolis, Minn.; Rev. H. M. Racer, Union Gospel Mission, St. Paul; W. C. Cole, 17, of the Cottage Grove Ave. branch of the Pacific Garden Mission, Chicago; Miss Aileen Rhoades, of the Moody Bible Institute, Chicago; Rev. W. L. Porter, president, and Miss Sarah Seaborn, secretary of the Minneapolis Alumni.

The music under the able leadership of Peter Quartelle, of Dayton, O., consisted of a revival of the old time gospel hymns. Rev. W. E. Paul of Minneapolis was elected president of the Union for the ensuing year, and New York was chosen as the place of the next annual meeting.

THE C. M. S. SHOWING CLEAVAGE

A great organization of the Church of England, the Church Missionary Society, has been passing through troublous experiences recently. This society has been the organization through which the

July, 1923

The Moody Bible Institute will conduct a Bible Conference at Eagles Mere, Pa., July 6-15.

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The References are selected by The International Sunday School Association. The Daily Comments are prepared by Rev. George Johnson, Ph. D., Lincoln University, Pa.

July 1 (Sunday). Isaiah 40:1-8.

"The glory of the Lord shall be revealed, and all flesh shall see it together." The first part of this promise was fulfilled when Jesus our Saviour came to earth; the second part is still waiting. In Jesus, as the brightness of the Father's glory, are made known the strength and the beauty, the love and the graciousness, the majesty and the wisdom, of the Godhead. But that all flesh do not see it together is quite evidently true. Is Jesus to you not merely one who has the *value* of God; nor merely one through whom God speaks and acts; nor one of many in whom the life of God in some mysterious manner flows; but is He to you both Lord and God? If He is, the prophecy is fulfilled in you.

July 2 (Monday). Luke 1:26-38.

"Behold the handmaid of the Lord; be it unto me according to thy word." The Scripture has relatively little to say about Mary the mother of Jesus. Therefore let us beware of using unfounded imaginings to supply what sacred history omits. We may take our text nevertheless as the keynote of Mary's character: resignation to the will of God. Take your Bible; read attentively each mention of Mary, and you will find this trait in the forefront. What a beautiful character it makes. With it as the dominant one, that great composer, the Holy Spirit, can build celestial harmonies. Resignation to the will of God is the secret of peace and of strength, for to repose in the will of God is perfect rest; to work with the will of God is never failing power.

July 3 (Tuesday). Matthew 1:18-25.

"And they shall call his name Emmanuel. . . ." This is a quotation from Isaiah applied by Matthew to Jesus. The name Emmanuel exactly fits our Lord because it means "God with us," and that is the supreme truth manifested by the birth of Jesus Christ. For He was not merely the culmination of the human race, but something far greater and more glorious; God Himself with us. Have we aspirations after a more noble life? Our aspiration will not prove vain for in Christ our helper God is with us. Do we fear the coming years and what they may bring? Have courage; the Lord Jesus will not leave us; God is with us—Emmanuel.

July 4 (Wednesday). Luke 2:1-7.

"There was no room for them in the inn." This fact does not imply any intentional inhospitality. Most of the Jews then resident in Palestine were of Judah or Benjamin, and therefore at this time of the census all the towns and village of Judah would be full of visitors. The ordinary accommodations would soon be exhausted, and hence when the infant Saviour and His mother had the stall for their lodging place and the manger for a

cradle, they were probably two of many who were crowded out of the traveler's usual resting place. But has not this happened many times to the Saviour? He is crowded out of not a few lives, not because people really dislike Him nor intentionally drive Him away, but other things, occupations, engagements, circumstances, and what not, simply leave Him no room to occupy within the life.

July 5 (Thursday). Luke 2:41-52.

"But they, supposing him to have been in the company, went a day's journey." Mary and Joseph went a day's journey on supposition only to find out that they were wrong and that they had to retrace their path. Many, whom we know, seem to be going their life's journey on mere supposition. "Is Providence guiding you?" we ask. "I suppose so," is the answer. "Is Jesus the Saviour whom you have taken?" "I suppose so," is the reply. "Do you think that God answers prayer?" "I suppose that He does." But why not pass from indecision to certainty? Mary and Joseph could have made sure by a little inquiry and investigation. We can say with Paul, "I know whom I have believed."

July 6 (Friday). John 2:1-11.

"Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim." Whenever the Lord was going to bless, He usually gave a command. "Go, wash in the pool of Siloam," He said to the blind man, and the sight returned when the command was obeyed. "Stretch forth thy hand," He said to the man with the withered hand, and when the order was executed, the hand was healed. But we are too fond of desiring the blessings and neglecting the commands. We want salvation, but we overlook the command, "Believe on me." We want forgiveness, and yet seemingly are unaware that Jesus said, "Forgive, and ye shall be forgiven." We labor hard and are often heavy laden, and we long so much for rest, but strangely enough we seem unaware that Jesus said, "Come unto me."

July 7 (Saturday). John 19:25-30.

"Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home." Our Lord was suffering greatly at this moment, and yet He provided for His mother by giving her into the care of the beloved disciple. As He did so He uttered words of the tenderest meaning. Our Saviour has a concern for our temporal as well as for our eternal interests, for even on the cross when He was expiating the world's sin, He yet comforted His mother. Do you think that His care is any less for those who do the will of the Father in heaven and whom He calls brother and sister and mother?

July 8 (Sunday). Luke 1:46-55.

"For, behold, from henceforth all generations shall call me blessed." The reason for this blessedness is that fact confessed by the church when in reciting the creed it says, "Born of the Virgin Mary." This fact results in both temporal and spiritual blessings. For no civilization has ever risen higher than the level on which it places its womanhood, and when a woman became the mother of the Son of God, the fact like a hidden heaven went out to make the life of men and women and children purer and gentler and happier. But beyond this is the inspiring thought that here we do not have the old humanity renewing itself in handing on to yet another child of man the old life, but a new creative act of God whereby God Himself has entered our life to make a renewed humanity?

July 9 (Monday). Matthew 16:13-18.

"Upon this rock I will build my church." We believe that in these words our Lord asserts that two things are needed to build a church: a divine Redeemer and a believing soul. Nevertheless there have been, yesterday and today, not a few who assert that a church, or something equally as good or even better, can be built upon a human Jesus who uttered lofty words and lived an exemplary life, and upon an admiring soul who will reiterate the words and try to emulate the example. But this human Jesus is not the divine Redeemer of Scripture, nor is admiration any substitute for faith. For man cannot be saved by emotion alone any more than human power can build an undying institution.

July 10 (Tuesday). John 1:35-42.

"We have found the Messiah." Although we are frequently advised "to defend the faith" it may yet be argued that it is usually better to "commend" the faith. To defend the faith when it needs defense requires resources of wit and wisdom, of training and experience, that most of us lack; but to commend the faith requires an experience of fellowship with Jesus Christ plus an earnest desire to witness to what we have personally felt, and this is within the reach of even the humblest believer. "We have found the Messiah," said Andrew, and in so saying he commended the faith so earnestly that his brother Simon came to share what had been found. Have you beheld the Lamb of God that takes away the world's sin? Have you accepted His invitation to come and see?

July 11 (Wednesday). Matthew 4:18-22.

"Follow me, and I will make you fishers of men." Notice the future tense. One does not become an *expert* fisher of men all at once. Training is necessary, and as the pronoun "I" indicates, Jesus alone can impart that training. To be sure, we may learn foreign languages from human teachers, and theology, and psychology and sociology and what ever else an educated worker finds it advantageous to know; but to catch men for Christ demands other qualities than learning. Sympathy with all men, since Christianity is for all; an eye for spiritual values, since Christianity is far removed

from materialism; self-sacrifice, since Christianity is founded on the cross of Jesus.

July 12 (Thursday). Luke 5:1-11.

"Launch out into the deep, and let down your nets for a draught." Said the wife of my fisherman friend one day at the shore, "There haint no more fish; them pounds has spoilt it all." "The churches ain't what they were when I was young," said my farmer friend. "The folks that are buyin' up the farms, ain't the sort of people that make a church." "I don't know what's going to become of this church," said my city friend. "We lost twelve families last year, and the Italians and Negroes who are filling up the neighborhood don't help our church one bit." Perhaps these assertions sound familiar to you, but listen to Jesus. "Launch out," He says, "let down your nets." But that is the last thing that the speakers above seem anxious to do.

July 13 (Friday). Luke 22:54-62.

"And he denied him saying, Woman, I know him not." Peter's fall astonishes us. How could the man who rushed up and pledged himself to follow Christ; the man who discovered in Jesus the promised Messiah; he who alone of the disciples tried to defend his Master against the enemy—how could he, we ask, have ever said, "I don't know Him"? Does this not show that human character is a very complex thing? In it there are depths we cannot fathom, and possibilities we do not suspect. This was true of Peter; it is true of us. When the test comes, will we stand? Who knows? There is but one way of safety. Let us get where *Jesus can look at us*.

July 14 (Saturday). John 21:15-22.

"Follow me." The experience through which Peter had passed, had taken from him the braggart, forward spirit and left in its place humility. The old pride, passion, and irritability were gone, and in their place had come meekness and contrition. These were signs that Peter was now fit for the life-calling that Jesus had planned for him. As Dr. Bruce well says, "A life on the ocean wave, a life in the woods, a life in the mountains or in the clouds, may be fine to dream and sing of, but the only life out of which genuine heroism and poetry come is spent on this solid prosaic earth in the lowly work of doing good." This was the life that Peter was to live from now on; the life to which Jesus restored him as our reading narrates.

July 15 (Sunday). 1 Peter 2:1-10.

"Ye also, as lively stones, are built up a spiritual house . . ." Apparently many persons do not find it easy to take the "corporate" view of the Christian life emphasized here. Like Peter in the days before the Lord restored him to his place, these persons regard everything from the selfish, individual point of view. It is a matter of church attendance, church work, church giving—their own personal convenience or pleasure come first. It is a day of discussion and decision—their foremost thought is how it will affect them personally. But would it not be better to do what Peter advises here, consider the matter from the standpoint

of the entire household built upon Christ the cornerstone?

July 16 (Monday). Mark 1:16-20.

"And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him." Here is a good illustration of the manner in which the act of following acquired its figurative meaning. To follow Jesus signified originally to go away after Him; but since, as here in the case of James and John, the going away implied something else, to follow Jesus came to mean discipleship. Now, even although our following Jesus is not physical action, but spiritual adherence, we may still learn many things about the latter by reflecting on the former. The disciple must follow *close* on Christ; follow no matter where He leads; keep Him always in view; and if you would follow on to know the Lord, you must never substitute your imagination for the real Jesus.

July 17 (Tuesday). Matthew 17:1-8.

"And lifting up their eyes they saw no man save Jesus only." Their wonderful experience was over. Moses, the man who had saved the nation from polytheism and whose law-giving had been woven into the social fabric, had disappeared. Elijah, the founder of the great company of the prophets, had faded away. The Christ of the shining robes, glorious and full of heavenly majesty, had vanished. The gray morning was coming chill across the bleak hills, and

the little breezes, companions for the dawn, made them shiver. Down below in the mist and the haze was man's world with its sins and its sorrows, its sickness and pain, its anxiety and need. But He was still with them—Jesus only—with His cheery voice and His sweet smile; His loving heart and His helping hand.

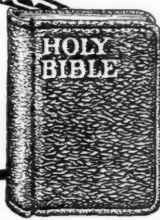

July 18 (Wednesday). Luke 9:49-56.

"And Jesus said unto him, Forbid him not: for he that is not against us is for us." "Tolerance raises many perplexing questions. No one cares to be intolerant, but on the other hand is there not danger of denial of the truth if the church becomes as a forceful phrase-maker puts it, 'a total-toleration society'? Our text gives us a test by which Christ's disciples are to try others: if it cannot be seen that they are against Christ's cause, they are to be considered for it. But suppose that we see that they are against Christ's cause; what then? Are we to burn, torture, compel, threaten? Or, if these are too medieval, are we to substitute the politer modern equivalents?"

July 19 (Thursday). John 13:21-30.

"Whom Jesus loved." This designation is applied to John five times in this Gospel. It does *not* imply that Jesus loved John to the exclusion of the other disciples, for the love of Jesus is, like the love of the Father in heaven, universal love. It does imply that Jesus expressed His love for John in a more noticeable way than He was able to do in

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the case of the others, for a reason that is not difficult to understand. The expression of love becomes more and more manifest, the more its object is lovable and the less the object thwarts love. In John the love of Jesus found a lovable object. Therefore if we would increasingly enjoy the acknowledgement of our Lord's love, we must daily try to become "lovable" by our Lord.

July 20 (Friday). Acts 4:13-22.

"When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." The word translated "boldness" means more exactly free and frank utterance, or speech that goes straight and incisively to the point with no reservations or circumlocutions. When common and untrained men are in a tight place and in danger of life or liberty, they are not, especially in the Orient, apt to speak as did Peter and John on this occasion. This was the Lord's manner of speech, a manner that He can impart to all who stay in His company. For Jesus not only gives us much to tell, but also the way to tell it.

July 21 (Saturday). Revelation 1:1-11.

"Blessed is he that readeth and they that hear the words of the prophecy, and keep these things that are written therein." "Words quite similar to these are also found at the end of the book (22:6, 7). Again the importance of a diligent study of this much neglected portion of the Word is still further, and most strongly, accentuated by the seven times repeated exhortation, 'He that hath an ear let him hear what the Spirit saith to the churches.' This refers not alone to the special and individual messages to the seven churches which are found in chapters 2 and 3, but also to the contents of the whole book; for the Apocalypse, as a whole, was to be sent to all of the seven churches (1:11)."—Willis W. Mead.

July 22 (Sunday). 1 John 4:11-21.

"This commandment have we from him, that he who loveth God love his brother also." The true Christian life must combine two tendencies which unfortunately enough are often separated. One is the love for God that detaches us from the world and lifts us to the dwelling of the Father of our spirits. The other is the love for man that attaches us to earthly things, because it is only by means of these earthly things—the cup and the loaf, the house and the garment, the water and the fire, the medicine and the instrument—that we can perform love's ministry to our brothers. Alone of the religions of earth Christianity in obedience to the Lord's command has always tried to combine these two directions.

July 23 (Monday). Matthew 9:9-13.

"A man named Matthew sitting at the receipt of custom." Matthew being a tax gatherer, belonged to a class whom the Jews particularly hated because, apart from the abuses that tax gatherers too often perpetrated, their presence was a visible proof of the degraded and abject state of the nation. Tax gathering, therefore, while a lucrative business, was

one that only the lowest would accept. Nevertheless Jesus added a tax gatherer to the noble company of the apostles. Does not this show that a man need not change his business before Christ will call him, although there is doubtless many a business which a man would have to change after Christ has called him?

July 24 (Tuesday). Luke 5:27-32.

"And Levi made him a feast in his own house: and there was a great company of publicans and others that sat down with them." The Christian way of life is a social way, and that is why the Christian does not shun society. Matthew had no intention of going to heaven alone, and therefore makes a feast in honor of Jesus. The company who gathered were not the cultured and respectable representatives of the first families of Capernaum, who would not have demeaned themselves to accept the invitation had it been given them, but social outcasts like the host. But what of that? Did not Jesus come to call not the righteous but sinners? Should not all "social" effort aim at bringing the sinner into direct contact with the Saviour?

July 25 (Wednesday). Luke 18:9-14.

"Two men went up into the temple to pray. . . ." Yes; both went up intending to pray, but only one prayer was offered; the Pharisee really did not pray. He asked God for nothing because his present condition seemed to him so good that he felt no need. He gave no thanks, and while he used God's name in the address, he was really thinking not about God but about himself. But the Publican offered a real prayer. He asked God for mercy; he felt his own need as a sinner; he did not adopt any familiar attitude toward God. For prayer self-humiliation is a much better attitude than self-satisfaction. The latter really makes prayer impossible; the former opens the gateway to grace.

July 26 (Thursday). Luke 15:1-10.

"There is joy in the presence of the angels of God over one sinner that repenteth." The joy of the angels must be very exalted, very sincere, very lovely, and the repentant sinner evokes such joy. What is a sinner worth? "Nothing," said the Pharisees. "There is joy before God when those who provoke Him perish from the earth." This answer does not agree with the parables of our reading. They teach us to regard a sinner as a possible subject of salvation and to treat him as such. This would mean not merely to blame him, although he deserves blame; not merely to punish him, although that is his desert; not merely to despise and to spurn and to shun, although all these are what sin naturally provokes; but to make the effort to save him.

July 27 (Friday). Matthew 16:21-28.

"If any man will come after me, let him deny himself and take up his cross and follow me." Learn from this text the conditions of discipleship. First is willingness, because discipleship demands "thinking out" decision, definite commitment. Second, is following Jesus along a road that in self-denial and cross-

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bearing will prove wonderfully similar to the earthly path He Himself trod. As we go along after the Master we shall find many who in sin and sorrow wait to hear from us the good tidings of life and hope; temples to be cleansed of all that defiles; Gethsemanes and Calvaries where the enemy of souls will assault our very inmost soul; graves where we shall bury away our hopes; and Easter Days on which we shall find them again.

July 28 (Saturday). Matthew 13:44-52.

"Therefore every scribe which is instructed unto the kingdom of heaven bringeth forth out of his treasure things new and old." The Saviour assumes that in His kingdom as it exists on earth there will be those who will devote themselves to sacred letters, and he would have them guard against the mistake of age and the mistake of youth. Age faces the past and treasures the old; youth faces the future and worships the new. Age runs the danger of a stagnation that ends in death; youth of an unsettlement that results in ruin. The Master tells us in our text that the old and the new belong together and must not be separated. Therefore we should be both progressive and conservative.

July 29 (Sunday). Isaiah 55:1-7.

"Buy wine and milk without money and without price." Some things money, in spite of the vastness of its power, cannot buy. It cannot buy the companionship of God, nor the forgiveness of sins. It cannot buy peace from an accusing conscience, nor the love for which many hearts yearn. Goodness, kindness, loyalty, tenderness, purity, strength, and compassion are also among the things that are not marketable commodities, because inconvertible into any medium of exchange. They are very necessary, nevertheless, and it is well to notice that Isaiah puts them under the wine and milk of the kingdom of God which He is willing to bestow on any who are willing to accept them and obey Him.

July 30 (Monday). Luke 8:1-3.

"Which ministered to him of their substance." Luke tells us in this passage what no other evangelist mentions, how Jesus and His disciples lived when they were not being entertained by hospitable persons. The common purse was kept supplied by the generosity of pious women, a form of piety that was by no means rare, for we know that women sometimes contributed largely toward the support of Jewish Rabbis. Note that Mary Magdalene is mentioned among these generous helpers of the apostolic company, but let us remember her for this and dissociate her name from the traditions concerning her character for which the Scriptures give no basis. She was not "the woman who was a sinner" mentioned in the preceding chapter.

July 31 (Tuesday). Matthew 27:54-56.

"And many women were there beholding afar off." Dr. Stalker very beautifully calls our attention to the three groups around the cross—the soldiers with their apathy; the Sanhedrim with their antipathy; and the women with

their loving sympathy—and then inquires very pertinently whether it has ever occurred to us to ask in which group we would have been if we had been there. This is a searching question. It is easy now to say which were right and which were wrong, for the matter is now history. It is not so easy to pass judgment on the present causes with which the living Christ identifies Himself. There are such causes and they still meet with these three kinds of treatment: apathy, antipathy, sympathy. Where do you stand?

BOOKS RECEIVED.

(Continued from page 547.)

"Henry Martyn, Confessor of the Faith," by Constance E. Padwick. Cloth, 304 pages, \$1.50, net.

"The Unseen Leadership," by F. Herbert Stead, M. A. Cloth, 192 pages, \$1.75, net.

"The Business of Living," by L. D. Anderson. Cloth, 254 pages, \$1.60, net.

Biola Bible Room, Los Angeles, Calif.

"What Has a Church a Right to Expect of Its Ministers?" by Rev. Vernon L. Shontz. Paper, 16 pages, 15 cents.

"The Conflict," by Elizabeth Knauss. Cloth, 225 pages, \$1.25.

The Book Stall, 113 Fulton St., New York.

"The Gospel in Numbers," by Eleanor Herr Boyd. Paper, 179 pages, 50 cents.

Hamilton Bros. Scripture Truth Depot, Boston.

"Never Man Spake Like This Man," by Philip Mauro. Paper, 32 pages, 10 cents.

"Our Hope," 456 Fourth Ave., New York.

"The Language of Nature," by Theodore Mead. Cloth, 130 pages, \$1.

Hebrew-Christian Publication Society, Inc., 83 Bible House, New York.

"The Sure Word of Prophecy," by B. A. M. Schapiro. Pamphlet.

J. K. Souter & Company, 2 Bristo Pl., Edinburgh.

"I Am the Way, the Truth and the Life," by F. L. Harris. Paper, 15 pages, 4d., postpaid.

"Church Missionary Society," Salisbury Sq., London, E. C. 4.

"Persian Sketches," by Rt. Rev. J. H. Linton. D.D. Cloth, 130 pages, 2-6.

Rev. Edward L. Jeambey, DeWitt, Neb.

"Lost in the Desert," by Rev. Edward L. Jeambey. Paper, 28 pages.

Good Literature Dept. of University Baptist Church, Baltimore, Md.

"A Memorial of Mary Faison Dixon." Paper, 62 pages.

First Brethren Church, Long Beach, Calif.

"The Faith Once for All Delivered unto the Saints," by Louis S. Bauman. Paper, 64 pages, 10 cents.

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The House of the Lord's Prayer, by Amos R. Wells.

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70 pages. 7x5 inches. Westminster Press, Chicago. 40 cents.

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The Realism of Jesus, by Prof. J. Alexander Findlay, M. A.

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Building a Country Sunday School, by E. L. Middleton.

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159 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

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Teen-Age Tangles, by Mrs. Leora M. Blanchard.

The authoress, who is known from her former book, *The Intermediate Girl*, has presented this supplement for the older pupil, which will be especially appreciated by those who are teaching the girls in the senior department of our Sunday-schools. It grapples fearlessly with the real social problem and the true stories told are from actual life.

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64 pages. 6x3½ inches. Fleming H. Revell Company, Chicago and New York. 35 cents.

P. B. F.

The Seven "V" Papers, by Seven Well-known Writers.

This book contains seven papers formerly printed in *The Witness*, a journal devoted to the defense of the fundamentals of the faith. They declare the virgin birth, the victorious life, the vicarious sacrifice, the victorious resurrection, the veritable presence, the valid advocacy and the verity of the coming of our Lord. It is a pleasure to commend this book.

123 pages. 7x5 inches. Pickering and Inglis, Glasgow and London. 1s. 9d.

P. B. F.

The Shepherd Prince, by Abraham Mapu, translated by Benjamin A. M. Schapiro.

In this translation by Mr. Schapiro of a masterpiece of modern Jewish literature, we have that rare production, a book one will wish to read many times. It is written with an insight of customs and traditions that is only possible when an author writes of his own people and has been faithfully and vividly reproduced in the English. One feels as if he were living in the time of the prophet Isaiah-ben-Amos, one of these people rather than a reader. The intense situations and fascinating romance will appeal to the popular reader as the historical background does to the student, while the exquisite language cannot but charm all.

380 pages. 7¾x5¼ inches. 83 Bible House, Astor Place, New York. \$2.50.

C. H. B.

The Jew and His Mission, by Henry Ostrom.

Since the Jew is omnipresent he is always and everywhere a problem of present interest. His past history and his present prominence demand solution. What is he here for? Whither is he going? How shall we reckon with him? What are God's purposes for him? These and other questions you will find answered in this carefully written book. The book is one of great interest and value.

157 pages. 7¾x5¾ inches. The Bible Institute Colportage Association, Chicago. \$1.25, net. G. S.

The Business of Living, by Rev. L. D. Anderson.

This volume of sermons upon practical themes, while not strictly "gospel sermons," have a scriptural background. They have the special value also of being unified under a five-old outline of the title of the book. Part I is about "Life Capital"; Part II is about "Life Conservation"; Part III deals with "Life Investments"; Part IV with "Life Mortgages," and Part V with "Life Trial Balance." All are interesting and wholesome.

254 pages. 7¼x5 inches. George H. Doran Company, New York. \$1.60, net. G. S.

The Language of Nature, by Theodore Mead.

There is a language of nature which can be understood if we are willing to give ourselves to a careful study of the works of God. The author has brought out many interesting facts from the observations of the honey bee and other nature studies. It is his purpose to make a spiritual application in most instances, and while we do not accept his method as a means of interpreting all Scripture, there are many helpful truths that have been brought out in this interesting study.

130 pages. 7½x5 inches. *Our Hope* Publishing Office, New York. \$1. C. H. B.

A Year in John's Gospel, by Anna Richardson Kennedy.

This is a series of devotional studies in this Gospel for every day of the year. The author chose this book for devotional meditations because it so peculiarly centers upon the person and work of Christ. Since Christ is the source of life and the bread of life, the hungry soul not only finds Him as the source of its life but its sustenance as well. Through meditation upon this precious Gospel, Christ will be assimilated into our spiritual natures. The advantage of this book over others of its kind is that the Scripture passages cover the entire Gospel.

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Any sound book from the World's market furnished promptly at publisher's prices. Tracts and pamphlets on every biblical subject. Bibles of all kinds.

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and are so arranged as to make a topical study of the book. Each meditation is followed by a reverent prayer. It is to be heartily commended.

374 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$2, net.

Church and Sunday-school Publicity, by Herbert H. Smith.

This volume on church publicity by the Associate Director of the Department of Publicity in the Presbyterian church, U. S. A., will be helpful to pastors and publicity chairmen. Aside from some practical suggestions for using the daily papers, twenty-six other methods of publicity are mentioned with illustrations of a variety of advertisements. It is a book that every pastor and Sunday-school superintendent could read to advantage as its perusal cannot fail to lead to a better understanding between the church and the press.

176 pages. 7¼x5 inches. The Westminster Press, Philadelphia, \$1.50.

C. H. B.

And Today, by Mabel Johnston Camp.

This booklet deserves a wide reading. It records the remarkable personal experiences of the author which were granted in connection with the healing of her body. Jesus Christ is the same today. She wisely cautions any from seeking a similar vision of Christ, nor is she expecting to receive a repetition of it for herself. Nevertheless her experience is an incentive to greater faith in the present power of Christ. The booklet also contains three of this author's well-known hymns.

24 pages. 6½x3½ inches. Gospel Tidings Publishing Company, Chicago. 10 cents.

G. S.

Sermons in Stories, by Rev. Henry T. Sell, D. D.

Dr. Sell is well known from his *Ten Books of Bible Study*, and now has manifested a gift for presenting the Bible in story form. These sixty-four brief, pithy addresses were first used for the benefit of the boys and girls of his own Sunday-school and formed as part of the regular Sunday morning service of his church. As some of the sermons have been adapted for special occasions like Christmas, New Year's, and Mother's Day, the book will be found useful the year around.

159 pages. 7½x5 inches. Fleming H. Revell Co., Chicago and New York. \$1.25.

C. H. B.

Money Talks, by Rev. Albert F. McGarrah.

Next to Mr. Babson, probably no man has done as much as Mr. McGarrah to introduce business methods into the management of the church. His books on church organization and management as well as finance, have been very valuable in increasing the general efficiency of the church. The nine stimulating studies of his latest book will be found

very helpful, not only for the promotion of stewardship but also for the carrying on of a program of enlistment in the conducting of an every member canvass.

177 pages. 7½x5 inches. Fleming H. Revell Co., Chicago and New York. \$1.25.

C. H. B.

The Sunday School at Work in Town and Country, by William Mounzon Brabham.

Another excellent book has been prepared for the organization of the small Sunday-school. Some of the most valuable contributions are the illustrations and diagrams which plainly indicate how the one-room church building may be fitted up into a modern department Sunday-school. Having solved this important problem, the author gives some valuable information regarding the fundamentals of child study, pedagogy, Sunday-school organization and grading. The chapters on reaching and holding a membership, and upon building up the school's leadership will be especially helpful.

217 pages. 7½x5 inches. George H. Doran Company, New York, \$1.50.

C. H. B.

The Measure of a Man, William A. Shedd, of Persia, by Mary Lewis Shedd.

This is the biography of a great modern missionary hero, written by his widow. Dr. Shedd was born in Persia of distinguished missionary parents, and thus knew the land and people like a native. Realizing the clear call of God, he returned to Persia after completing his college and seminary training, and gave thirty years of highest service to that land. Few missionaries have had the capacity for such a many-sided ministry, or have had such a multitude of heavy responsibilities thrust upon them as he. He was at once evangelist, pastor, theological professor, educator, translator, supervisor and business man of affairs.

When the World War came on he and his fellow-missionaries at Urumia were thrown into an entangled and serious situation, and upon Dr. Shedd as the recognized leader devolved new duties of the most delicate and complicated nature. He became adviser to the Persian authorities, and later also American Vice-Consul, positions involving dealings with subtle Turkish, Kurdish, Russian and Persian diplomats and military leaders. Upon his shoulders largely rested the awful task of holding unscrupulous and antagonistic forces in check, defending whole communities of Armenian and Syrian Christians from massacre, and succoring and feeding many thousands of helpless refugees.

What that little band of missionaries went through for over three years is well-nigh indescribable. The climax came when 15,000 Christians were obliged to flee pell-mell from Urumia before the murderous Turks. Dr. and Mrs. Shedd accompanied them, and when, after a prolonged and desperate running fight, the exhausted survivors had almost reached a British camp, Dr. Shedd,

their beloved leader and protector suddenly sickened with cholera and died. His remains had hastily to be buried by the roadside in the darkness of the night. Thus literally did he lay down his life for the nation he had served so long and well.

280 pages. 7½x5 inches. George H. Doran Company, New York. \$2.

R. H. G.

The Revolt Against Civilization, by Lothrop Stoddard.

This book follows two others by the same author, namely, *The Rising Tide of Color*, and *The New World of Islam*. But it does not compare favorably with the earlier books. Its line of argument while ingenious is far from convincing. Mr. Stoddard divides society into superior and inferior strains, and affirms that the former for certain reasons is diminishing, while the latter is steadily increasing. The "under-man," unable to cope with the complexity of civilization, revolts against it. The whole argument is based upon the biological theory that heredity absolutely controls the development of human beings, unaffected by environment, education, etc. The children of the inferior man will invariably be as inferior as he. Present-day Socialism, Bolshevism, and kindred movements are explained upon the author's theory. The only hope for the race is in eugenics.

Admitting the importance of the physical basis of life and the need of more attention being given to this feature, we cannot fully agree with Mr. Stoddard either in his premise or in his pessimistic conclusions, which if true would make all philanthropy, social service, and missionary work worse than useless. It is indeed surprising that a man of such intelligence should apparently ignore altogether the overwhelming evidence of complete transformation of character and life wrought in men of every land and race, overcoming heredity and environment and lifting them to a distinctly higher level. All reckoning which leaves out divine power and spiritual forces is deceptive and is bound to lead to false and disappointing conclusions.

274 pages. 8x5½ inches. Charles Scribner's Sons, New York. \$2.50.

R. H. G.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"The Fisherman of Galilee," by Harmon A. Baldwin. Cloth, 160 pages, \$1.25, net.

"The Armor of Youth," by Rev. Walter Russell Bowie, D.D. Cloth, 175 pages, \$1.25, net.

"The Song at Sunrise," by Rev. William Russell Owen, D.D. Cloth, 153 pages, \$1.25, net.

"To Start the Day," by Rev. John Timothy Stone, D.D. Cloth, 194 pages, \$1.50, net.

"What Is True Religion," by Rev. Robert J. MacAlpine, M. A., D. D. Cloth, 206 pages, \$1.50, net.

"St. Paul on Christian Unity," by John B. Cowden. Cloth, 208 pages, \$1.50, net.

"Clarion Calls from Capitol Hill," by Hon. William D. Upshaw. Cloth, 237 pages, \$1.50, net.

"Great Modern Sermons," edited by Rev. Hobart D. McKeenan, S. T. M. Cloth, 212 pages, \$1.50, net.

George H. Doran Company, New York.

"Adventures in Evangelism," by Rev. Edmund Thickstun. Cloth, 231 pages, \$1.50, net.

"One Hundred Best Sermons for Special Days and Occasions," compiled and edited by Rev. G. B. F. Hallock, D. D. Cloth, 552 pages, \$1.50, net.

(Continued on page 545.)

July, 1923

The Moody Bible Institute will conduct a Bible Conference at Lake Mendota, Madison, Wis., Aug. 5-12.

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Moody Bible Institute of Chicago

Clarence H. Benson

RECENT SPECIAL SPEAKERS

Rev. Henry L. Hellyer, Christian Testimony to Jews; George P. Simonds, missionary, South America; Miss Eunice Wells, missionary, India; L. R. Mont-Gomerie, field secretary, Shantymen's Christian Association; Rev. Arthur S. Paynter, director, India Christian Mission, Ceylon; Mrs. Arthur S. Paynter; Rev. T. M. Sutherland, of the Institute Extension Department; Rev. W. S. Marple, missionary at large of Presbyterian church, Anchorage, Alaska; O. H. Lapp, missionary, India; Mrs. O. H. Lapp; Rev. F. G. Mitchell, missionary, Presbyterian Board of Missions to Navajo Indians, Granada, Ariz.; Rev. John Muntz, Baptist minister, Forestville, N. Y.; Rev. H. L. Stephens, evangelist, New York City; Mrs. H. L. Stephens; Rev. J. C. Brading, secretary, Scripture Gift Mission, Philadelphia, Pa.; Dr. John Thomas, London, Eng., associate editor of *Bible Call* and associate director of Russian Missionary Society; Rev. D. R. Snaman, East London, S. Africa; Miss Mabel Walker, missionary, Peru, S. A.; C. E. Putnam, of the Institute Extension Department; Miss Mattie Swisher, Bible teacher, Hereford, Tex.

ASSISTANT SUPERINTENDENT OF MEN

The accompanying photo will introduce to present and former students of the Institute, the Rev. W. Taylor Joyce,



Rev. W. Taylor Joyce

who has accepted a call to become Assistant Superintendent of Men. He is Philadelphia born, and of Quaker descent on his father's side, but was converted in a tent evangelistic meeting conducted by Dr. Munhall in 1898.

Becoming at once actively interested in Christian work, Mr. Joyce entered the Reformed Episcopal Seminary as soon as his preparatory studies permitted, graduating in 1908 and accepting a call as assistant to the late Bishop Samuel Fallows, D. D., of this city. Two years later he became a member of the Presbytery of Chicago, having been called to the pastorate of Bethany Presbyterian Church, which he served for six years, resigning to engage in evangelistic work.

During the war, Mr. Joyce went overseas to engage in Y. M. C. A. work, and on his return in 1919 continued in that service.

His experience in this field as well as in other forms of religious and evangelistic work among young men in this city, has led the Institute to believe that

he is peculiarly fitted for the requirements of this office.

NEW PLANS FOR THE EVENING CLASSES

Rev. Mr. Schaffer, the beloved and much appreciated Director of the Evening Classes has felt the work too heavy a responsibility in connection with the Superintendent's office, and has resigned, to be succeeded by Rev. Dr. Fitzwater, who is taking hold of it zealously.

Three features are being pushed beginning with the Fall Term:

1. Equivalency of the work with that of the Day Classes for those who are desirous and able to undertake it, qualifying them for the Institute diploma.

2. A shorter course of three years in preparation for service in local churches, entitling its graduates to the Institute certificate.

3. The revival of the popular weekly Union Bible Class, so strong a feature of the Institute life and work in former years, which will include an hour of synthetic Bible study and another for the Sunday-school lesson. To these will be added also a chorus-choir class in sight reading and related subjects.

The prospects are for a great broadening and quickening of interest in this part of our work.

James M. Gray.

MISS CHARLOTTE A. CARY

The Executive Committee, acting for the Board of Trustees, has expressed the appreciation of the Institute for the long and valuable service of Miss Cary by conferring on her the title of Honorary Superintendent of Women. Her work in the future will be to represent the Educational Department in the strengthening of the bonds existing between the Institute and its alumnae, both by personal visitation and correspondence. It is possible also that a little later she may become responsible for a department in THE MOODY BIBLE INSTITUTE MONTHLY dealing with the spiritual problems of women, for which she has become so well qualified by her former experience in the Superintendent's office.

James M. Gray.

EXTENSION DEPARTMENT NOTES

Rev. George E. Guille conducted the Fourth Annual Conference at the Moravian Church, Watertown, Wis., June 17-24. He is on the program of the Eagles Mere Bible Conference, July 6-15; also on that of the Erie-side Bible Conference, July 20-26.

Dr. J. E. Conant is enjoying his vacation.

Miss Elinor Stafford Millar filled an engagement at St. Louis under the auspices of the Southern Presbyterian Women's Association and the Y. W. C. A. On June 4 she sailed from Vancouver for

Australia, where she will represent the Institute. In addition to other service, she will go on a speaking tour in the interests of the Laymen's Christian Association of which her brother, the late A. B. Millar, was president.

Dr. Henry Ostrom held meetings in DuBois, Pa., at the call of the local Bible Conference Association. He spoke at a Bible conference at the Salem Norwegian Free Church of Minneapolis, and at the Union Gospel Mission of St. Paul. This was followed by an engagement at Otter Tail Lake, Minn., under the auspices of the Otter Tail Lake Bible Conference, June 17-24.

Following his engagement with the Methodist Protestant Church of Dalton, O., Mr. C. E. Putnam conducted evangelistic meetings in the West End Mission of Cambridge, O.

Rev. J. A. Sutherland worked under the direction of the Billy Sunday Club at Spartanburg, S. C., covering a schedule of surrounding towns.

Miss Virginia C. Williams is scheduled to teach the Bible at the Women's and Girl's Institute of the Erieside Bible Conference, July 7-15.

MR. BIRNBAUM WELCOMED

A reception was tendered Rev. Solomon Birnbaum of the Institute Faculty by the Hebrew Christian Fellowship Circle of Chicago at Marcy Center, Friday evening, May 18. A company of about 150 people were present, two-thirds of whom were Hebrew Christians. Rev. A. J. Kligerman, the president of the Circle, and Mr. L. Bolotin, the secretary, delivered addresses of welcome. These were followed by stirring and friendly messages from Rev. C. P. Meeker, superintendent of the Chicago Hebrew Mission, Mr. Norman H. Camp, Mr. Meeker's predecessor, Rev. L. W. Gosnell, Assistant Dean of the Institute, and Mr. Birnbaum, guest of honor of the evening.

The key note of the gathering was praise and thanksgiving. The establishment of the chair of Jewish Missions and the call of a Hebrew Christian teacher to occupy it was greeted as the beginning of a new era of understanding and good will between Jew and Gentile. The meeting was an inspiration to all who are interested in Jewish mission work not only because of the optimistic tone of the addresses but also because of the enthusiasm created by such a large assembly of Hebrew Christians.

THE OPENING SESSION OF THE SUMMER CONFERENCES

The opening address for the Eagles Mere Conference will be Friday, July 6, at 7:30, when Rev. George E. Guille will speak on the "Ruin and Renovation of Creation."

Dr. James M. Gray has been selected to open both the Cedar Lake and the Lake Mendota Conferences with the interesting subject, "Why We Believe the Bible Will Stand." The opening session of the Cedar Lake Conference is Sunday, July 29, at 10:30, while that of Lake

Moody Bible Institute Monthly

Mendota (Madison, Wis.) is August 5 at 3:00.

Rev. Henry Ostrom will open the Ocean City Conference, Thursday, August 9, at 7:30, speaking upon the theme, "The Battle Center of Present Day Activities."

The Extension Department of the Institute has prepared for distribution a beautiful illustrated bulletin of the four Bible conferences, as well as the Special Summer Course, which will be mailed upon application. This interesting bulletin not only contains pictures of these summer resorts with full information as to transportation and accommodations, but also the photographs and personalia of the thirty-six speakers and singers that appear on the program.

VISIT OF DR. THOMAS

The Institute was privileged to have as visitor Dr. John Thomas, a distinguished Welsh preacher. On May 22 he addressed

the entire student body. Later in the week he conducted several classes.

Dr. Thomas is editor of *The Bible Call*, published in England, and is president of the Baptist Bible Union of Great Britain.



Rev. John Thomas, M. A.

THE FIRST CONGREGATIONAL CHURCH OF CICERO (CHICAGO), ILL.

This church for ten years has adhered strictly to a certain policy as to pulpit ministry, government, separation from the world, biblical finance, evangelistic effort, missionary activity, emphasis upon prayer, the setting forth of the fundamentals of the Christian religion, and the giving of proper emphasis to the pre-millennial coming of the Lord. Last year the missionary offerings of the church through its various organizations exceeded \$6,000. For the coming year the total budget will be about \$21,000. William R. McCarrell, of the Institute class of '12, is pastor of this flourishing church.

A CORRESPONDENCE DEPARTMENT STUDENT

Mr. "Jack" Tanenbaum, a prisoner in the Federal Prison, Atlanta, Ga., is a Correspondence student in the Synthetic Course, and has completed about one-half of the course. He has organized a Bible study class in the prison, which meets in a quiet place on Saturday and Sunday afternoons for two hours study and religious service. In these meetings they have testimony, Bible study and prayer, as the members of the meeting may be led. These men, including Mr. Tanenbaum, are all university men. One of them studied for the priesthood, another was an honor man at Yale. One

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of these men is taking steps to reimburse a bank whose money he misappropriated.

Four Gideons of Philadelphia provided the correspondence course for Mr. Tanenbaum, and have money on hand for another course as soon as he finishes the course he is now pursuing.

MISSION WORKERS GUESTS OF INSTITUTE

A party of seventy-five delegates from the South and East, en route to the Tenth Annual Convention of the International Union of Gospel Missions at Minneapolis, May 20-24, were the guests of the Institute Friday afternoon and evening, May 18. They were taken sightseeing in cars about the city in the afternoon. A dinner was given them in the evening. At a service held in the Auditorium later in the evening, a number of the mission superintendents and

testimony that the Institute had fixed their faith and had strengthened their loyalty to their denominational responsibilities.

Rev. Joshua Gravett, of Denver, Colo., the guest of the evening, spoke most interestingly of his former association with Mr. Moody in England and America and of his love for the lost and of his unselfish devotion to the interest of others.

Rev. J. A. Sutherland, of the Institute Extension Staff, presiding at the dinner, gave a picture of the present student body and said that the Institute was still carrying out Mr. Moody's ideals. He also spoke of the work of the Extension Department and of the summer Bible conferences.

Steps were taken at the reunion for close affiliation with the auxiliary association at Chicago, looking especially to a much larger gathering next year, when the Baptist convention will meet in Milwaukee. A note of thanks was



Seventy-Seven Rescue Mission Workers on a Visit to the Institute While Enroute to Annual Meeting at Minneapolis, Minn.

workers spoke, telling about their conversion and present activities. Among their number was John Callahan, '97, now chaplain of Tombs Prison, New York City.

Dr. Gray, in behalf of the Institute, extended them an invitation to hold their next convention in Chicago at the Institute.

M. B. I. REUNION AT ATLANTIC CITY

Former students of the Institute in attendance on the Northern Baptist Convention held a reunion at Atlantic City, May 25, arrangements having been made by the Business Manager of the Institute, Mr. A. F. Gaylord. During the dinner, which was given at the Breakers Hotel, the former students were asked to rise, give name, date of study at the Institute and present field of service. Without reservation and pre-arrangement all gave

tended to the proprietors of the hotel for special courtesies, and to the convention for the privilege of announcing the reunion publicly.

DR. WILLIAM TAYLOR IN BERLIN

Mr. Paul Umlauf, of Berlin, Germany, a Correspondence student, writes that Rev. William Taylor, of the China Inland Mission, arrived in Berlin recently, and that a fine meeting was held by Mr. Taylor with the German boys who are studying the Synthetic Course with Mr. Umlauf.

NEWS OF CLASS OF AUGUST, 1921

Helen Wells Hart was married to John L. Entwistle, April 18, 1922, at Berthoud, Colo. While awaiting an appointment to the foreign field from the Baptist Board, they are working in a Baptist church in Johnstown, Colo.

Laura Becker, Bloomington, Ill., expects to sail for Africa under the Menonite Board this coming fall.

Tina Anderson is employed in the office of the Illinois Traction System, Champaign, Ill.

Ill health and other unfavorable circumstances have hindered Christian Birot from going to Africa. Since she left the Institute she has been at her home in Chicago resting and "waiting upon Him."

Cynthia Lindsay is engaged as secretary in the LaSalle Extension University, Chicago, Ill.

John H. Hawkinson is pastor of the Swedish Evangelical Free Church, South Chicago.

Marion DeVries and Edith Carson are working in the Publication Department of the Institute.

Rosa Safborn is engaged in girls' work in Chicago. She teaches two Sunday-school classes and a week-day Bible class.

Myrtle Sundell is taking post-graduate work at the Institute preparatory to going to the mission field.

Rachel T. Colas is a children's worker in Chicago. At one afternoon meeting she had the joy of seeing eighty-five indicate a desire to accept Christ.

Leroy G. and Mrs. Fraser (Elma Gerhardt) are working with the Roseland Baptist Church of Chicago.

Ernest J. Hegver is attending the Africa Inland Mission school at Brooklyn, N. Y. He expects to sail for Africa soon.

Lucile Fritsch is president of the Christian Endeavor Society of her church at Highland Park, Ill. She has Wheaton College in view.

Howard T. Stahl has been appointed pastor in a charge of three churches in the vicinity of Peoria, Ill. The work is under the auspices of the Evangelical Association.

Norman W. Taylor is pastor of the Clementine Memorial Presbyterian Church, Springfield, Ill.

Katherine Davis Murdock assists her husband in the only Protestant church in a large farming district near Freeport Park, Ind.

As pastor of the Monticello Circuit, Indiana Conference of the Methodist Protestant church, H. L. Alley has charge of three rural churches.

R. L. Humbert is pastor of the First Brethren Church, Roann, Ind.

Merle Blackburn is engaged in young people's work at her home in Council Bluffs, Iowa.

Frank Tebow is musical director in the First Methodist Church, Estherville, Iowa.

Carrie Porter is girls' worker in the Wolf Settlement of Tampa, Fla.

Hazel Kinsey writes that she is teaching in a little country school near her home at McDonald, Kan.

J. Palmer Muntz, at the time of writing, was planning to enter the Southern Baptist Theological Seminary, Louisville, Ky.

As gospel singer Thomas A. Spinks has been associated with C. M. Denaway, one of the general evangelists of the Southern Methodist church.

After being graduated Ernestine Fisher went to California. Later she was one of the "tent mothers" at the Girls' Camp Pinnacle in the Helderbert Mountains, N. Y.

Bernard Mattson has been a student at North Park College, Chicago.

Edwin Rian is a student at the University of Minnesota. He expects to continue his studies at Princeton Seminary.

William Lundell is a student at the University of Minnesota. He teaches a class in Bible synthesis at the University Y. M. C. A.

O. C. McLean has been church assistant in the First Presbyterian Church, Drift, Minn., which has a membership of more than 1,500.

Althea Stratton took the summer school course at the University Conservatory of Music at Lincoln, Neb., last summer.

Lois Oldemeyer teaches thirty Indian children at Winnebago, Neb.

Lillian Lundquist, Laural, Neb., writes that she has received many blessings while teaching the Bible and assisting in meetings.

Roy Brehm, Lincoln, Neb., is awaiting an opportunity to go to China as a missionary.

Andrew Ruch and Mrs. Ruch are in Mombasa, East Africa, studying the native language.

Hazel Harper is city missionary of the Spanish Evangelistic Church, New York, under the New York City Missions Society.

Howard Hermansen is associated with Melvin E. Trotter in the rescue mission of Grand Rapids, Mich.

Roy J. Stewart, New Concord, O., continued his studies at Muskingum Academy. He plans to take a college course.

Hollie H. Peyton is pastor of two Baptist churches in southeastern Ohio.

Gertrude Krumm is pastor's assistant in the McDowell Memorial Presbyterian Church, Philadelphia, Pa.

The city mission and her church in Clarion, O., have been the scene of Edith Imhoff's activities. She hopes to go to the foreign field.

Rose A. Zwingl works among the foreigners in the Pittsburgh Presbytery.

At the time of writing in August, Margaret Jacobs was making preparations to sail for Africa under the Africa Inland Mission Board.

Walter H. Gerow has made further preparation for Christian service at the Philadelphia School of the Bible.

Word comes from Archer Dillard and Mrs. Dillard (Eva Belsham) at Columbia, S. C., that the year has been for them a happy one. Mr. Dillard has been attending the theological seminary and also taking some work at the University of Carolina.

Jean Shewell teaches the Bible in the different grades of the Greenville school, South Carolina.

Thomas D. Marshall has been appointed pastor of the London and Niota M. E. Churches, London,

Tenn. In a special series of services 152 professed conversion.

Helen McCollough is chairman of a Moody Get-Together-Club in Houston, Tex. She has rendered service in the Sunday-school and Junior B. Y. P. U. work of her church.

Marion Livingstone is teacher of the Bible in the public schools of Hereford, Tex. She also teaches a community Bible class and has charge of the Young People's missionary society of the M. E. church.

Guy H. Kintz, Richland Center, Wis., has been serving as music director in revival meetings.

Anton Stury is pastor of the church at Hebron, Wis.

Ruth Clark is office secretary and women's worker in the City Rescue Mission, Charleston, W. Va. She is an accepted missionary candidate under the Congo Inland Mission.

At the time of writing Grace White was engaged in meetings in West Liberty, Iowa, as pianist and high school girls' worker.

Margaret Pearson is pastor's assistant in the Elm Grove Presbyterian Church, Wheeling, W. Va.

Jean Wilson is also pastor's assistant in a church in Wheeling, W. Va.

When writing, Charles Pavey was expecting to go to Nyack, N. Y., for missionary training.

Lella Marriott, Toronto, Ont., plans to go to Northern Argentina, S. A., under the San Pedro Mission in October.

Ruth Johnson is engaged as church missionary and superintendent of the Christie Memorial Mission in Guelph, Ont.

Olivette Roanne Swallen is working on the mission field in Korea.

Alice A. Clarke is occupied with language study in Bolivia, S. A.

Hazel Rose went out in March, 1922, under the Inland South America Missionary Union.

PERSONALIA

W. A. Rowland, '16, is pastor of the First Baptist Church of Smith Center, Kan.

The present address of Rhoda James, '95, is 247 Elm Avenue, Westmount, Que.

George E. Bostrom, '19, recently entered upon his pastorate in La Grange, Ill.

The Emmanuel Baptist Church, Buffalo, N. Y., reports the dedication of a new modern church auditorium, May 6 -10 W. Norman Liddy, '06, is pastor.

Dr. John W. Stevenson visited the Institute, May 16. After leaving the Institute in 1894 he attended Drake University. He is now practicing medicine at Moscow, Idaho.

Frank G. Tebow, '21 is now working with an evangelist in the Methodist Episcopal church in the state of Washington. He reports good meetings with blessed conversions.

William Young, '08, is working with John E. Zoller, '16, under the Evangelistic Board of the Methodist church of Michigan. Their last location was Bay City.

Ernest E. Loft, '14, after taking a full college course at Maryville, Tenn., took two years in the theological seminary at Princeton, N. J. He was ordained to the Presbyterian ministry in Macomb, Ill., May 25, and will take up work at Three Forks, Mont., twelve miles from Helena.

John W. Duvall, D. C.

PALMER CHIROPRACTOR

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G. A. Briegleb, D.D., '04, pastor, Westlake Presbyterian Church, Los Angeles, Calif., recently declined the position of executive secretary for California, of the National Lord's Day Alliance.

Roy T. Campbell, '21, was ordained July 13 at the Oakdale Baptist Church, Peru, Ind., and is now its pastor. Regarding the ceremony, he says, "I never rejoiced so much that I had studied at Moody, as when 'under fire.'"

The *Etude* for April, 1923, contained musical numbers, by two former students, "May Pole March," by George S. Schuler of the Faculty, and an organ composition, "La Chanson," by Mary Pearl Hoffman, who graduated in December last year.

C. L. Winters, '19, has been preaching at two churches in Indiana since Sept. 1. He was ordained at Young America Christian Church on April 25, by the Northwestern Indiana Christian Conference.

Horace E. Weavers is working among the Indians of the Fiji Islands under the direction of the Methodist mission at Toorak Guva. He says: "We would appreciate the prayers of all missionary enthusiasts at Moody."

Robert Whitehill Crain, '17, recently became pastor of the Riverside Presbyterian Church, St. Joseph, Mo. He succeeded E. C. Hunt, '12, who resigned the Riverside pastorate to accept a call to the Presbyterian church of Palmyra, Mo. The clerk of the session of the Riverside church is Verrel H. Martin, '19. Mrs. Martin, '19, is also an active worker. These former students ask an interest in the prayers of all former students and those now enrolled. The Riverside church is in the heart of a great industrial territory and has great opportunities for service.

BORN

To Charles O., '16, and Mrs. Miller, a daughter, Modene, April 5, Blackville, S. C.

To Harry E., '20, and Mrs. Lang (Agnes Schlag, '20, Evening Classes), a daughter, Grace Marie, April 8, Wuchow, Kwong Sai, South China.

To Chester S., '16, and Mrs. Minot (Evelyn B. Thomas, '17), a son, Hartley Allwyn, April 29, Newaygo, Mich.

To Andrew McGill, '17, and Mrs. McGill, a daughter, Kathryn Mary, May 9.

To Joseph S., '18, and Mrs. Otteson, a daughter, Pearl Thelma Marie, March 24, Landour, Mussoorie, India.

MARRIED

Paul S. Meyer, '23, and Edna Alice Holmquist, May 3, at Chicago, Ill.

Ernest E. Loft, '14, and Dorothy Dailey, May 27.

DIED

Jacob L. Griffiths, '99, April 27, at Cincinnati, O.

W. E. Olmsted, '02, April 29, at Bement, Ill.

Moody Bible Institute Monthly

The Gospel in Print

William Norton

ATTRACTIVE EMPLOYMENT FOR THE CHRISTIAN MOTORIST

The farmer on the roadside is a good "prospect" for the "book missionary." The entree of the colporteur gives opportunity for a brief rest and "personal work" by the agent, opening the way for



a heart-to-heart talk on the great issues of life. Scores of believing laymen should engage in this evangelizing agency during the present summer months. A part or all of one's vacation period may be profitably spent in this way.

THE COMPANIONSHIP OF A GOOD BOOK

One of the greatest privileges we are permitted to enjoy is the reading of books. While our ancestors had few books today there is a continuous stream of them flowing from the press, many of them not worth reading, and yet there are some that are really helpful. The trouble with us is to know what to select, and this is very important. There are comparatively few people who have enjoyed the companionship of a really good book. They do not know the helpful influence that comes from association with authors who have presented their subject-matter not only in a readable form, but also in such a manner that it can be assimilated. There is a saying that one can know a man by the company he keeps. It is just as true that we may know a man by the books he reads, and it will not be difficult to decide whether he had read any. In reading a book we should have some

definite object in view. That object should not be to hurry over it in order that we may be able to say that we have read it; neither should the object be to criticize the author, even though we may differ from him in his views. We do not always agree with our most intimate friends, and we cannot be expected to do so with men whom we have never seen but whose pages we have read. The object in reading a book should be to get some good out of it. If we fail to find anything stimulating or worth remembering, it is because the book has no thought in it, or the fault may be with ourselves. We may lack the power to grasp and appreciate what it contains.—Edward Herbruck in *Herald and Presbyterian*.

Our readers are asked to pray for colporteurs everywhere.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from May 1 to 31, 1923, inclusive:

Africa Book Fund: 1 Contribution, \$1.00; **Alaska Book Fund:** 1 Contribution, \$2.00; **Army and Navy Book Fund:** 1 Contribution, \$5.40; **Hospital Book Fund:** 38 Contributions, \$165.90; **India Book Fund:** 4 Contributions, \$18.50; **Latin-America Book Fund:** 11 Contributions, \$76.12; **Lumber Camp Book Fund:** 23 Contributions, \$92.75; **Mountain Book Fund:** 22 Contributions, \$97.00; **Pioneer Book Fund:** 114 Contributions, \$633.45; **Prison Book Fund:** 161 Contributions, \$623.54; **Railroad Men's Book Fund:** 1 Contribution, \$5.00; **Seamen's Book Fund:** 7 Contributions, \$23.00; **Free Tract Fund:** 6 Contributions, \$1.60.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from May 1 to 31, 1923, inclusive:

Alaska Book Fund: To one point: 32 Colportage Library Books, 50 Emphasized Gospels, 45 Evangel Booklets, 35 Pocket Treasuries.

Army and Navy Book Fund: To two points in two states: 78 Colportage Library Books, 106 Evangel Booklets.

Hospital Book Fund: To eleven points in nine states: 487 Colportage Library Books, 632 Emphasized Gospels, 667 Evangel Booklets, 337 Pocket Treasuries, 100 tracts.

India Book Fund: To two points in India: 140 Colportage Library Books, 120 Evangel Booklets, 100 Pocket Treasuries, 10 tracts.

Latin-America Book Fund: To ten points in seven countries: 1,392 Books.

Lumber Camp Book Fund: To two points in two states and one point in Canada: 270 Colportage

Library Books, 300 Emphasized Gospels, 80 Evangel Booklets, 20 Pocket Treasuries.

Missionary Book Fund: To one point in one country: 50 Colportage Library Books, 12 Evangel Booklets.

Mountain Book Fund: To eight points in three states: 293 Colportage Library Books, 225 Emphasized Gospels, 233 Evangel Booklets, 235 Pocket Treasuries, 10 Testaments.

Railroad Men's Book Fund: To three points in three states: 65 Colportage Library Books, 25 Emphasized Gospels, 72 Evangel Booklets, 25 Pocket Treasuries, 112 Tracts.

Pioneer Book Fund: To seventy-three points in fourteen states: 1,825 Colportage Library Books, 387 Emphasized Gospels, 1,389 Evangel Booklets, 1,271 Pocket Treasuries, 174 Testaments, 65 Tracts.

Prison Book Fund: To one hundred fifty-two points in thirty-five states: 4,866 Colportage Library Books, 3,422 Emphasized Gospels, 3,630 Evangel Booklets, 4,677 Pocket Treasuries, 15 Testaments, 750 tracts.

Seamen's Book Fund: To two points in one state: 450 Colportage Library Books, 450 Evangel Booklets, 100 tracts.

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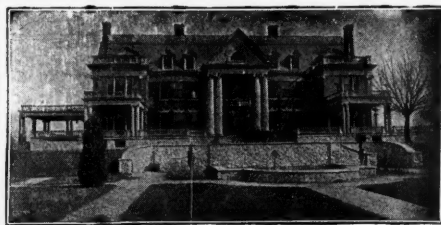
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JAMES M. GRAY, Editor.
J. H. RALSTON, Associate Editor.
S. A. WOODRUFF, Publishing Agent.

Subscription price either in the United States or to any foreign country, \$2.00 a year. Single copy, 20 cents. Remittances should be sent by bank draft or postal or express money order, payable to Moody Bible Institute Monthly. Personal checks must be accompanied with 5 cents additional for exchange.

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Moody Bible Institute Monthly

Publication Office, Mount Morris, Ill.
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